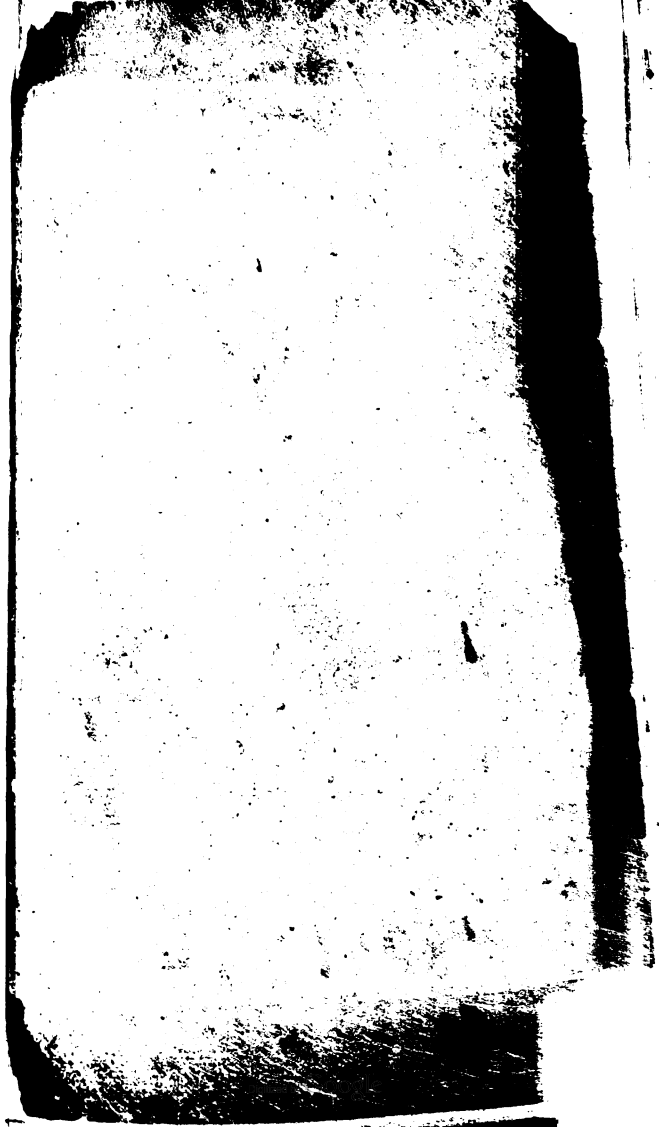

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F. D. Catholic

James

Sealey

Good His Book

June 6 1846

William Sealey

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A DAYLY
EXERCISE
OF THE
DEVOUT
Christian,

CONTAINING
Several moving Practises of Piety ;

In order to
LIVE HOLILY,
AND
DY HAPPILY.

Publish'd by T. V. Monk, *of the holy Order*
of St. BENEDICT.

The Fifth Edition Corrected.

L O N D O N :

Printed for *Matthew Turner*, at the Sign
of the *Lamb*, in *Holborn*. 1688.



To the Honourable.

HENRY TITCHBOURN

B A R O N E T.

Honour'd Sir,

W*Hat the Macedonians said long since ; (when, after the death of King Philip, they saw his Son Alexander, succeeding no less to his Father's Virtue and Valour, than to his Crown and Kingdom ;) How their Nation had lost nothing but the Body, not the Bravery of their Prince, nor chang'd its Monarch, but only the Man, (as Justin expresses it :) That the ancient Family of the Titchbourns (which has continu'd successively famous in this Country, since the first coming in of the Saxons) may truly say at this present by a particular providence of Heaven ; which, depriving it of its worthy Sir Richard, has supply'd his place with a Sir Henry (your no less worthy Self :) who, Succeeding as well to your Parents Virtue, as to his Estate and Title ; give us all, a most just and joyful occasion to confess, that we have thereby suffer'd no notable change or detriment ; since the same spirit of Prudence and Discretion, which appear'd in the Predecessor, continues in the conduct and comportment of the Successor. And surely they, who have at any time been present, (And who would not wish to be at so signal a Ceremony ? Which I here mention amongst the many Examples of the Fathers and Sons parallell'd conformity,*

to eternize the deserv'd memory of so heroic a Charity:) at the great Dole, freely given to all far and near Comers, and annually distributed upon the 25 of March, (as a Memorandum, I doubt not, of the Celestial bounty upon that Day, in which the greatest Dole that e're was given, (the Bread, I mean, which Angels feed on) was bestow'd from above on starv'd mankind) cannot but admiringly behold so exact a correspondence of Order, of Gravity, of Government, between him, who formerly perform'd this pious action, and your Self, who now prosecute it; as that the change appears in nothing, but in the Person, and the difference is only distinguishable by the Countenance. This little, which I have said, { and more I dare not, dreading the offence of your Modesty, } is chiefly in relation to God's Praise and Honor, who is the bountiful Author and Bestower of all good Gifts and Blessings: For I well know, That your solid Humility suffers you not to Attribute to your self more of all the high Favours, which Nature and Heaven have liberally heap'd upon you, than the bare obligation, which is thereby increas'd, of corresponding more diligently to your Duty; and, should I go about to give you the least share of the Glory, I should at once injure the divine Grace, and your Virtue. Wherefore to avoid the Censure of Indiscretion, and the Suspicion of Flattery; and lest I should provoke you to indignation, on pretence of seeking to please you; and finally, fearing, that instead of offering you a Present, I might prepare for you a kind of Punishment: I will spare the labour of running farther

ther into the large field of your Praises (which I plainly foresee would prove as irksom to your moderation and temper, as it is unsuitable to my custom and profession, and which indeed you would more unwillingly permit, than I could easily perform:) Contenting my self only to mention what I cannot well smother up in silence, as directly conducing to the design of this Dedication; which is, That the consideration of your practice of Piety to God, and sincere Devotion to the Sacred Virgin-Mother, has caus'd me to fix my eyes on your worthy Person, as seeming most proper to patronize this small product of my pen, containing a Daily Exercise for all pious Christians, (in order to a holy Life, and a happy Death;) both in regard of the sympathy between its Precepts and your Practice; and also in hopes, that your propos'd Example, may prove to others a powerful Motive of borrowing your imitation. Nor will I doubt of your favourable acceptance of these well meant endeavours: since what is defective in the manner and fashion, is abundantly supply'd by the price and value of the Matter, by the profit and necessity of the Subject, and by the hearty and unfeign'd affections of the Offerer; who ceases not daily to sollicite the divine Goodness, that after a long continued Holy Life, you may finally arrive at a Happy Death, which will be infallibly follow'd with the reward of an eternal Crown of Glory and Immortality.

Honour'd Sir,
Your most humble Orator,

T. V.

The

The Roman Calendar,

Containing the
Festival, Fasting, and Saints Days;
according to the most authentic Pra-
ctises, and last Instructions: With the Time
in which the Saints dyed.

January

Has Days	31	} Sun Rises	{	1. Day at 8. 2. min.
Fasting Days	0			15. Day at 7. 44. m.
Festival Days	2			31. at 7. 18. m.

Roman.

- | | | |
|----|----------|--|
| 1 | A | The Circumcision of our Lord Jesus Christ
(call'd New-Years-Day, <i>Luke 2.</i>) |
| 2 | b | The <i>Obave</i> of S. Stephen. |
| 3 | c | The <i>Obave</i> of S. John. |
| 4 | d | The <i>Obave</i> of the Holy Innocents. |
| 5 | e | The Vigil of the Epiphany: with a Comme.
of S. Telesphorus, Pope and Mart. 154. |
| 6 | f | The Epiphany of our Lord. Or the Solemnity
in memory of Christ's Apparition and
Manifestation to the Gentiles, <i>Mat. 2.</i> |
| 7 | g | Of the <i>Obave</i> of the Epiphany. |
| 8 | A | Of the <i>Obave</i> |
| 9 | b | Of the <i>Obave</i> |
| 10 | c | Of the <i>Obave</i> |
| 11 | d | Of the <i>Obave</i> . With a Comme. of Hyginus,
Pope and Mart. 144. |

Of

The English Calendar,

CONTAINING.

The Names of the chief Saints

of the three Nations, for every Day
in the Year: With the time in which
they dyed.

January.

English.

- 1 Eluan Bishop, and Midwin Confes. Noble Bri-
tains in the time of King Lucius, 198
- 2 A Thousand holy Martyrs, the Disciples of
St. Amphibalus, at Lichfield, 304
- 3 Fintanus, Abbot of Dunlesk in Irel. Con. 680
- 4 Melorus, a young British Prince Mart. 411
- 5 Edward, King, commonly call'd the Confessor,
1066. Canoniz'd by Alex. 3. and this day ap-
pointed to be kept Holy by Innocent 4.
- 6 Peter, the first Ab. of Cant. Con. 607
- 7 Cedda, (Bro. to S. Chad,) second Bish. of Lond.
Con. 664.
- 8 Wulfine, Bish. of Sherburn. Con. 958
- 9 Brithwald, Arch-B. of Cant. Con. 708
- 10 Adrian, Abbot of Cant. Con. 708
- 11 Egwin, third Bish. of Worcester, Con. 716

English.

January.

Roman.

- 12 **e** Of the *Oſave*
- 13 **f** The *Oſave* Day of the Epiphany
- 14 **g** *Hilarius*, B. of Poitiers in France, Con. 348.
with a Com. of S. Felix Pr. and Mar. 280.
- 15 **a** Paul, the first Hermit in Egypt, Con. 308.
And *Maurus*, Ab. & Con. (one of S. Benedicts first Disciples) who dy'd in Fran 583.
- 16 **b** Marcellus, Pope and Mart. 309.
- 17 **c** *Antony*, Ab. Hermit in Egypt, Con. 330.
- 18 **d** The Chair of S. *Peter* at Rome, in memory
of the Translation of his Seat from Antioch
to Rome, about the y. 40. With a Com. of
St. Prisca, Virg. Mart. of 13. y. old. 269
- 19 **e** *Marius* and *Martha*, Huband and Wife, with
their Children *Audiface* and *Abacum* 45
- 20 **f** *Fabian*, Pope and Mart. 251. And *Sebastian*
Martyr. 284
- 21 **g** *Agnes*, a Noble Virgin. Martyr, of 13 years
old. 304
- 22 **a** *Vincent* Deacon, Mart. in Spain. 300. And
Anastafius a Persian Monk and Mart. 617
- 23 **b** *Emerentiana* Vir. Mart. comp. of S. *Agnes*. 304
- 24 **c** *Timothy*, Bish. of Ephesus, Mart. 50
- 25 **d** The Conversion of S. *Paul* the Apost. 2 years
after our Saviours Ascension *Act.* 9. 20.
- 26 **e** *Policarp*, Bish. of Smyrna, Mart. 150.
- 27 **f** *Iohn Chrysoftom*, B. of Constant. D. Con. 400
- 28 **g** *Agnes* the 2d. time. Or a Com. of her appear-
ing to her Par. on the 8. day after her Bur.
- 29 **a**
- 30 **b** *Martina*, Virg. Mart. at Rome. 233.
- 31 **c**

Fe-

January.

English.

- 12 *Bennet*, surnamed Biscop, Ab. of Wire, Conf.
St. Beda's Master. 660
- 13 *Kentigern*, Bish. of Glasco, Con. 596
- 14 *Maura* and *Brigida*, Sister-Virg. Mart. 540
- 15 *Ira*, or *Mida*, Virg. Abbess of Kilkenny. 569.
- 16 *Henry*, Hermit in the Island Cocket, Con. 1120
- 17 *Caradock*, Hermit in Wales, Con. 1124
- 18 *Deicola*, Ab. of Luchra in Burgundy, Con. 591
- 19 *Wolstan*, Bish. of Worcester, Con. 1095
- 20 *Richard* of Hampool, Hermit, Con. 1349.
- 21 *Malcallanus*, Abbot of S. Michael in Lorain.
Con. 978
- 22 *Maimbodus*, Martyr in Burgundy 900
- 23 *Theorithgith*, Virg. of Barking, 678
- 24 *Cadock*, Ab. of Lancarvan. Con. 570
- 25 *Paul*, the Disc. of S. Patrick. Herm. Con. 450
- 26 *Bathildis*, Queen of France, Foundress and Ab-
bess of Chelles. 669
- 27 *Algina*, Virg. Abbess of Shaftsbury. 880
- 28 *Sexulph*, Bish. of Lichfield, Con. 700
- 29 *Gildas* the Elder, *Albanus*, Ab. Con. 512.
- 30 *Gildas* the Younger, *Sapiens*, Badon. 570
- 31 *Wilgis*, Father to S. Willibrord, Ab. Con. 736

(b)

Fe.

Roman.

February.

Has Days 28

Fasting Days 2

Festival Days 2

Sun Rises { 1. Day at 7. 17. m.
15. Day at 6. 54 m.
last Day at 6. 16 m.

- 1 **D** Ignatius, B. of Antioch, Mart. 110. And the Vigil of the Purification. *Fast.*
- 2 **e** The Purification of the Bl. V. Mary, call'd Candle-Mass Day. Luk. 2.
- 3 **f** Blasius, B. of Sebaste. in Armen. Mart. 286
- 4 **G**
- 5 **A** Agatha, Virg. Mart. at Carana in Sicily. 253
- 6 **b** Dorothy, V. Mart. at Casarea in Cappad. 280
- 7 **c** Romualdus, Ab. Con. Institutor of the Monks of Camaldula. 1007
- 8 **D**
- 9 **e** Apolonia, Virg. Mart. of Alexandria, 247
- 10 **f** Scholastica, Virg. Sister to S. Benedict. 535
- 11 **G**
- 12 **A**
- 13 **b**
- 14 **c** Valentin, Priest, Mart. at Rome, 270
- 15 **D** Faustinus and Jovita, Mart. at Brixia, 122
- 16 **e**
- 17 **f**
- 18 **G** Simeon, B. of Jerusalem, Mart. crucify'd in the 120 y. of his age, and of Christ, 109
- 19 **A**
- 20 **b**
- 21 **c**
- 22 **D** The Chair of S. Peter at Antioch, in memory of his first fixing there, in the year 39
- 23 **e** The Vigil of St. Matthias, the Apost. *Fast.*
- 24 **t** Matthias, Apost. Mart. substituted instead of Judas the Traytor, 74

February.

English.

- 1 *Brigit*, Virgin of Kildare in Ireland, Thaumaturga, or the worker of Wonders, 523
- 2 Laurence, Arch-B. of Cant. Con. 619
- 3 *Wereburga*, Virg Abbess of Trent, &c. and Patroness of West-Chester, 676
- 4 Gilbert of Sempringham, Con-Institutor of the Gilbertin Monks. 1190
- 5 *Indraëtus* and his Comp. Martyrs, 678
- 6 Inas, K. of the West-Sax. Monk, Con. 727
- 7 Angulus, Bish. of London, Mart. 305
- 8 Elfreda, V. Abbess of Streshall, 714
- 9 Thelian, B. of Landaff, Con. 563
- 10 Trumwin, B. of the Picts, Con. 700
- 11 Cedmon, surnamed Simplex, Lay-brother of Strenshal, Con. 670
- 12 Edilwald, Monk, Hermit, Con. 500
- 13 Ermenilda, Queen, Abbess of Ely, 685
- 14 Fechinus, Ab. of Fouar in Irel. Con. 664
- 15 Sigfride, Bish. of Vexion, Con. Apost. of the Goths. 1001
- 16 Oswy, King of Northumb. Con. 670
- 17 Finan. B. of Lind. Apost. of the Merc. Con. 660
- 18 Ethelstan, Bish. of Hereford, Con. 1056
- 19 Acca, Bish. of Hexam, Con. 740
- 20 Ulrick, Hermit at Hasleberry, Con. 1154
- 21 Cymbert, Bish. in the Isle of Wight, Con. 730
- 22 Ethnea and Fidelmia, Virgin-Sist. in Irel. 432
- 23 Milburga, Virg. Abbess of Wentlock, 664
- 24 Ethelbert, first Christian K. of Kent, Con. 616

(b 2)

Eusebii

Roman.

February.

25 **G**
26 **A**
27 **b**
28 **c**

March.

Has Days 31
Fasting Days 1
Festival Days 2

Sun Rises { 1. Day at 6. 24. m.
1 5. Day at 5. 52. m.
last Day at 5. 24. m.

1 **D**

2 **e**

3 **f**

4 **G** Casimir, Con. Son to Casimir, K. of Poland
1489, with a Com. of Lucius, Po. Mar. 257

5 **A**

6 **b**

7 **c** Thomas of Aquin. Doct. Con. 1274

8 **D**

9 **e** Forty Martyrs, Soldiers in Cappadocia, 313
The Spring Equinoctial.

10 **f**

11 **G**

12 **A** Gregory, Surnamed the Great, Doct. Con.
the Apost. of England, 604

13 **b**

14 **c**

15 **D**

After this Day, Lent cannot begin.

16 **e**

17 **f**

18 **G**

19 **A** Joseph of Nazareth, Bride-groom of the B.
V. Mary, & reputed Father of Jesus. Mat. 1.
Joachim,

English.**February.**

- 25 *Furseus*, an Irish Kings Son, Ab. Con. 650
- 26 *Milwida* (Milgitha) V. Day to E. Merwald. 676
- 27 *Eluius*, B. of Menevia, in the primitive times of the British Church, 450
- 28 *Oswald*, Bishop of York, Con. 992

March.

- 1 *David*, B. of Menevia (now call'd St. Davids) Con. 592
- 2 *Chad*, B. of the Mercians, at Lich-field, Con. 670
- 3 *Winwalock* (Wenlock) Ab. of Tauracum in little Britany, Con. 460
- 4 *Owen*, Con. a Monk of Lichfield, 670
- 5 *Piran*. Bish. of Sagire in Irel. and afterwards Hermit in Cornwal, 460
- 6 *Fridolin*, Ab. of Secking in lower Ger. Con. 564
- 7 *Esterwin*, Ab. of S. Paul, at Wyremouth. Con. 686
- 8 *Felix*, B. Con. Apost. of the East-Ang. 650
- 9 *Alured*, Ab. of Ridale, Con. 1166
- 10 *Himelin*. Herm. Con. at Villenakin in Brab. 760
- 11 *Lierphard*, B. of Cant. Mart. at Cambray, 650
- 12 *Brian*, a K. in Ireland, Mart. 600
- 13 *Cungarus*, Herm. Con. at Cungersb. in Som. 711
- 14 *Ceoluph*, K. of North. Monk. Con. 735
- 15 *Aristobulus*, Bish. Mart. sent by St Peter into Britany. 98
- 16 *Adaman*, Con. at Coldingham, 680
- 17 *Patrick*, the Great, B. Con. Apolt. of Irel 472
- 18 *Edward*, K. of the West-Sax. Mart 978
- 19 *Alkmund*, Mart. buried at Derby, 800

Cuthberts,

Roman.

March.

20	b	Joachim, Con. Father of the Bl. Virg. Mary.
21	c	<i>Benedict</i> the Great, Ab. Con. and Patriarck of Monks in the Western Church, 542.
22	d	
23	e	
24	f	The <i>Vigil</i> of the Annunciation, <i>Fast</i> , unless it falls in the Paschal time.
25	G	The Annunciation of the B. V. Mary : when the Arch-Angel Gabriel brought her the happy tidings of Christ's Incarnation, <i>Lu. 1</i>
26	A	
27	b	
28	c	
29	d	
30	e	
31	f	

April.

Has Days 30 }
 Fasting Days 0 } Sun Rises { 1. Day at 5. 20. min.
 Festival Day 1 } { 15. Day at 4. 51. m.
 { last Day at 4. 26. m.

1	B	
2	A	Francis of Paula, Con. Institutor of the Or- der of Minims, 1507
3	b	
4	c	
5	d	
6	e	
7	f	
8	G	
9	A	
10	b	
11	c	Leo. I. Pope, Con. surnamed the Great, 461
12	d	Her.

English.

March.

- 20 *Cuthbert*, B. of Lindisfarn, Herm. Con. 687
- 21 *Herebert*, Priest, Monk, Herm. Con. 687
- 22 *Hamund*, Bish. of Sherburn, Mart. 872
- 23 *Finguar*, with his Sister *Piala*, and 777 Compa-
Martyrs in Cornwall, 450
- 24 *Laufank*, Arch-B. of Cant. Con. 1089
- 25 *William*, a Child, Martyred at Norwich, 1146
- 26 *Alfwould*, Bish. of Sherburn, Con. 998
- 27 *Rupert*, Bish. of Saltzburg in Germ. Con. 623
- 28 *Albert*, Arch-B. of Cassel in Irel. Con. 750
- 29 *Gelasius*, Arch-B. of Armagh in Irel. Con. 1174
- 30 *Patron*. 24. B. of Werda in Westphal. Con. 760
- 31 *Adrian* and *Cadoc*, Priests, Confessors; and
the Apostles of the Morins, at Pontois, 640

April.

- 1 *Agilbert*, Bish. of the West-Sax. and afterwards
of Paris, 665
- 2 *Ebba*, the Younger, Abbess of Coldingham, Mar.
with her Compan. 880
- 3 *Richard*, B. of Chichester, Con. 1253
- 4 *Gundley*, King, Hermit, Con. 550
- 5 *Asier*, Bish. of Sherburn, Con. 883
- 6 *Elstan*, B. of Wilton, Con. 980
- 7 *Bernacus*, Abbot and Con. 597
- 8 *Lethardus*, B. and Con. 597
- 9 *Gisla* and *Rictrude*, Virgins, Nuns in Kent, 770
- 10 *Paternus*, Monk of Paderborn in Germ. 1058
- 11 *Guthlake*, the famous Herm. of Croyl. Con. 714
- 12 *Mechtild*, Virg. of Alexion in France, 1269

Roman.

April.

- 13 **e** Hermenegildus, Mart. Son of Leovigildus
K. of the Goths, 604
- 14 **f** Tiburtius, Valerianus, and Maximus, Mar. 225
- 15 **b**
- 16 **a**
- 17 **b** Anicetus, Pope and Mart.
- 18 **c**
- 19 **d**
- 20 **e**
- 21 **f**
- 22 **b** Soterus and Caius, Popes. Martyrs: the first
at Rome, 179. the second 296.
- 23 **a** George, Mart. in Capadocia, 282, the Ge-
neral Patron of the English Nation.
- 24 **b**
- 25 **e** Mark, the Evangel. at Alexandria, Mart. 64
Upon this Day are said the Great Litanies;
and Abstinence from Flesh.
- 26 **d** Cletus and Marcellus Popes, and Mart. the
first at Rome, 93. the 2^d 304
- 27 **e**
- 28 **f** Vitalis, Martyr, at Ravenna, under Nero, 51
- 29 **a** Peter, Mart. slain by the Hereticks, 1252
- 30 **a** Catherine of Sienna, Virgin 1380

May.

- Has Days 31 }
Fasting Days 0 } Sun Rises { 1. Day at 4. 23. m.
Festival Days 2 } 15. Day at 4. 50. m.
last Day at 3. 50. m.
- 1 **b** Philip and Jacob, Apostles: the first ston'd
to Death, 54. the second nam'd our Lords
Brother; and James the Lesser, was the 1.
B. of Jerus. where he was Mart. in the y. 63.
- 2 **c** Athanasius, B. of Alexan. a glorious Con. 377

Engliffi.

April.

- 13 Elfreda, Widow at Glastonbury 947
- 14 Ethelwolph, K. of the West-Sax. Con. 857
- 15 Paternus, B. Con. in Wales, contemp. with S. David and S. Thelian. 560
- 16 Maxentia, Virg. Mart. at Beauvais in France
- 17 Stephen, Surn. Harding, Ab. Con. of Glast. 1118
- 18 Erardus Bish. of Ratisborne, Con. 750
- 19 Elphegus, Arch-B. of Canter. Mart. 1012
- 20 Cedwall, King of the West-Sax. Con. 689
- 21 Anselm, Arch-B. of Canterb. Con. 1109
- 22 Brislan, B. of Winchester, Con. 944
- 23 Etheldred, K. of the West-Sax. Mart. 872
- 24 Mellitus, first B. of London, after the Conyer-
sion; and from thence Arch-B. of Cant. 626
- 25 Egbert, Abbot in Scotland, Con. 730
- 26 Loofrick, first B. of Excester, Con. 1073
- 27 Walburga, Virg. Abbess of Heydenham in Ba-
varia 776
- 28 Juo, Bish. and Con. at St. Ives in Huntingdon-
shire, 600
- 29 Paul, B. of Leon, in lit. Britany, Con. 675
- 30 Erconwald, B. of London, Con. 675

May.

- 1 Asaph, Bish. of the place, so nam'd from him in
North-Wales, where he dy'd, 596.
- 2 Ultan, Ab. of Eoffis, Bro. to S. Fursey and S.
Foillan. Con. 660 (c)

Roman.

May.

- | | | |
|----|---|---|
| 3 | D | The Invention (or finding) of the Cross, by
Helena the Mother of Constantine, 326 |
| 4 | E | Monica, Widow, Mother of S. Augustin, 389 |
| 5 | F | |
| 6 | G | John at Port-Latin. a solemnity in mem. of
the mirac. deliv. of S. John the Evangelist,
out of the Tub of boyling Oyl, 83 |
| 7 | A | Stanislaus, B. of Cracovia in Pol. Mart. 1079 |
| 8 | b | The Apparition of S. Michael the Arch-Ang.
upon the Mount Garganus in Apulia, 495 |
| 9 | c | Gregory, B. of Nazian, Doc. Con. 389 |
| 10 | D | Gordianus and Epimachus, Martyrs, 366 |
| 11 | E | |
| 12 | f | Nereus and Acehilleus, Bro. Mart. Domitilla,
V. Mart. 92. Pancratius 14 y. old, Mart. 187 |
| 13 | G | |
| 14 | A | Boniface, Mart. at Tharsis in Cilicia, 290 |
| 15 | b | |
| 16 | c | Ubalduſ, B. of Engubium in Umbria, C. 1260 |
| 17 | D | |
| 18 | E | |
| 19 | f | Prudentiana, Virg. (Daugh. of Padens) 161 |
| 20 | G | |
| 21 | A | |
| 22 | b | |
| 23 | c | |
| 24 | D | |
| 25 | E | Urbanus the first Pope and Mart. 233 |
| 26 | f | Eleutherius, Pope, Mart. 194. This P. sent
Fugatius & Damian, to convert K. Lucius. |
| 27 | G | John, the first Pope and Mart. 525 |
| 28 | A | |
| 29 | b | |
| 30 | c | Felix, the first Pope and Mart. 275 |
| 31 | D | Petronilla, Virg. Daughter of S. Peter, 35 |

English.

May.

- 3 Walter, Ab. of Melrose, Con. 1100
- 4 Ethelred, King of Mercia, afterwards Monk and
Abbet of Bardney, Con. 698
- 5 Richard, King, Con. dy'd at Luca in Italy, 750
- 6 Edbert, B. of Lindisfarn. Con. 698
- 7 John, Arch-B. of York, C. furn. of Beverly. 721
- 8 Wire, Con. 731. His Body is at Mastricht in
Brabant
- 9 Beatus, Con. Apostle of Switzerland, 111
- 10 Henry, B. of Upsall, the Ap. of Finland, M. 1151
- 11 Fremund, Son to K. Offa, Mart. 866
- 12 Remigius, B. of Lincoln. Con. 1091
- 13 Merwina, Virg. Abbess of Ely, 980
- 14 Editha El. V. Ab. of Polesworth in Warwi. 980
- 15 Dymrna. Virg. Mart. in Brabant, 600
- 16 Symon, furnam'd, Stock, Con. Carmelit. who
dy'd at Bourdeaux, 1265
- 17 Carantocus, (Cernac,) Con. in Wales, 432
- 18 Sewall, Arch-B. of York, Con. 1258
- 19 Dunstan, Arch-B. of Canter. Con. 988
- 20 Ethelbert, K. of the East-Ang. mart. 793
- 21 Godrick, Hermit and Con. 1170
- 22 Constantine the Great Emperor, Con. 348
- 23 William, martyr'd at Rochester, 1160
- 24 Robert B. of Hereford, Con. 1148
- 25 Aldelm, B. of Sherburn, Con. 709
- 26 Augustin, first Arch-B. of Cant. Apostle of Eng.
Con. 690
- 27 Beda, furnam'd Venerable, Priest, Mo. Con. 736
- 28 Theocus, Hermit at Teuksbury, Con. 720
- 29 Ergontha, Virg. Abbess of Faremonstir, 660
- 30 Hienna, (Heyna, Bega,) Virg. at Tadcast. 657
- 31 Guithelinus, Arch-B. of London, Con. 460

Roman.

. June.

Has Days 36
Fasting Days 2
Festival Days 2

Sun Rises } 1. Day at 3. 50. m.
 } 15. Day at 3. 48 m.
 } last Day at 3. 56 m.

1	e	
2	f	Marcellinus Priest, & Peter the Exorcist, Ma. at Rome, 286. Erasmus B. at Formia.
3	g	
4	a	
5	b	
6	e	Norbert. the 15. B. of Magdeburg. C. Found. of the Order of Premonstratensis, 1134
7	d	
8	e	
9	f	Primus & Felicianus Martyrs. 283
10	g	<i>The begin. of the Summer Quarter.</i>
11	a	Barnabas Apostle, Martyr'd in Cypress 50
12	b	Basilides, Cyrinus, Nabor, Nazar. Sold. M. 282
13	c	Antony of Padua, Con. 1231
14	d	Basil, the Great, B. of Cefarea, Doct. Con. 369
15	e	Vitus, Modestus, Crescennia, Mart. 283
16	f	
17	g	
18	a	Marcus & Marcellianus Brothers, Mart. 287
19	b	Gervassius & Prothasius, Brothers, Mart. 171
20	c	Silverius, Pope, Mart. 540
21	d	
22	e	Paulinus B. of Nola in Campan. Con. 431
23	f	The Vigil of S. John Baptist. Fast
24	g	The Nativity of S. John Baptist. <i>Lake 1.</i>
25	a	Of the Octave of S. John
26	b	John & Paul Br. M. 534 with a Com. of the Oct.
27	c	Of the Octave
28	d	Leo, 2d Pope, Con. 684 With a Com. of the Octave, and of the Vigil of S. Peter. Fast.
29	e	Peter & Paul Apostles. and Mar at Rome, 69
30	f	The Commemoration of S. Paul the Apostle.

English.

June.

- 1 Wistanus, Prince of Mercia, Mart. 549
- 2 Malcolm 3d. King of Scotland, Con. 1092
- 3 Pega, Virg. Sister of S. Guthlake, 720
- 4 Petrock, Ab. Con. at Padstow in Cornw. 850
- 5 Bonif. (al. Winfrid) 1. A. B. of Mentz, Ap. of Ger.
Mart. with his Com. at Doekum in Frizland, 754
- 6 Gudwall, B. and Con. in North-Wales, 403
- 7 Robert, Ab. of Knaresborough in York, Con. 1159
- 8 William, Arch-B. of York, Con. 1154
- 9 Columba, Ab. and Founder of Hoy, Iurna. Kille,
or Celle, the great Ap. of the Picts, Con. 596
- 10 Margaret, Q. of Scotland, 1092
- 11 Egbert, the 17. King of North. Monk, Con. 758
- 12 Cunera, Virg. Mart. one of the 11000 at Renen.
- 13 Odulphus, Priest, Con. at Evesham, 840.
- 14 Brandan, Ab. C. a famous Worker of Wond. 570
- 15 Eadburga, Virg. of Wilton, 960
- 16 Mayne, (Menus) Ab. Con. in Lit. Brit. 620
- 17 Botolph, Ab. Con. at Boston in Linc. 680
- 18 Adolph, Bro. to Botolph, B. of Utrecht, Con. 650
- 19 Burjene, Virg. in Cornwall, 630
- 20 The Translat. of K. Ed. Mart. & of K. Oswald, M.
- 21 Egelmund, Martyr in Holland, 720
- 22 Alban. the First Martyr of Britany, 303.
- 23 Ediltrudis, (Esbeldre. Audry) Q. V. Ab. of Ely, 680
- 24 Bartholmew, Priest, Hermit, Con. 1100
- 25 Amphibalus, Mart. St. Alban's Instructor, 304
- 26 Adelbert, Deacon, Con. at Egmont in Hol. 705
- 27 Sezinus. B. Con. Patron of Leon in L. Br. 529
- 28 Sethrida (Sissetrude) V. Ab. of Farmonst. 660
- 29 Hugo, a Child, Crucify'd at Lincoln, 1255
- 30 Theodatus (Deusdedit) A. B. of Cant. Con. 664

Alf.

Roman.

July.

Has Days 31

Fasting Days 1

Festival Days 2

Sun Rises

1. Day at 3. 57. m.

15. Day at 4. 14. m.

last Day at 4. 38. m.

1 **G** The *Octave* Day of S. John Bap. with a Com. of the Apostles.

2 **A** *The Visitation of the B. V. Mary.* A Feast instituted by P. Urban, 6. 1385. With a Com. of S. Procel. & S. Martini. Mart. at Rome, 53

3 **b** Of the *Octave* of the Apostles

4 **c** Of the *Octave* of the Apostles

5 **d** Of the *Octave* of the Apostles

6 **e** The *Octave* day of the Apostles

7 **f**

8 **G**

9 **A**

10 **b** Seven Brethren, Martyrs, the Sons of S. Felicitas, 136. And S. Rufina and Secunda, Sisters, Martyrs, 260

11 **c** Pius, P. Marc. 153. *The Translat. of S. Benedict.*

12 **d** Nabor & Felix, Mart. 380 With a Com. of S. John Gualbert, Ab. of Passinian near Florence; Instit. of the Vallisambrosians, 1073

13 **e** Anacletus, Pope, Mart. 5. after S. Peter, 112

14 **f** Bonaventura, B. of Albania, Doct. Con. 1273

15 **G** with a Com. of S. Henry, I. Emp. Con. 1007

16 **A**

17 **b**

18 **c** Alexius, Con. the Son of Euphemianus a Sen. in whose house he liv'd & dy'd unknown, 398

19 **d** Symphorosa, with her 7 Sons, Mart. 138

20 **e** Dog Days begin about this time.

21 **f** Mar-

- 1 Julius & Aaron, Mart. at Caline, 304
- 2 Oudock B. of Landaff, Con. 600
- 3 Guthagon Hermit Con. at Ostkerk in Flan. 1059
- 4 Odo, Arch. B. of Cant. Con. 958
- 5 Modwena, Virg. Ab. of Burton, 870
- 6 Sexburga, Queen Abbess of Ely, 699
- 7 The Translation of S. *Thomas of Cant.* 1352. And
S Willebald, B. of Eystat in Bava. Con. 781
- 8 *Edgar* King, Con. the I. Monarch of Eng. 974
- 9 Ethelburga, Queen, Wife to K. Inas, and afterw.
Abbess of Barking, 740
- 10 Grimbald, Abbot of Winchester, Con. 904
- 11 Withburga, V. Abbess of Dereham in Norf. 670
- 12 Kilian, and his Comp. Mart. at Wirtzburg, 697
- 13 Mildreda, Virg. Abbess of Minster in the Island
Thanet. 664
- 14 Marcellinus (Marchelmus) Priest, Con. and the
Apost. of Gelderland, 762
- 15 *Swithin* B. of Winchester, Con. 863
- 16 Osmund Bish. of Salisbury, Con. dy'd in the
year 1069, and was Canoniz'd by Pope Ca-
lixtus 3. in the year 1456
- 17 Kenelm, King of Mercia, Mart. 820
- 18 Edburga, Virg. of Alesbury, 620
- 19 Dimanus, a Kings Son, and Monk in Scotl. 670
Alfwitha,

Roman.

July.

- 20 **e** Margaret, Virg. Mart. at Antioch, 243
- 21 **f** Praxedes, Sift. to S. Pudentia. V. at Rome, 164
- 22 **g** Mary Magdalen, the Pattern of true Penitents, dy'd at Marſeilles in France, 84
- 23 **a** Apollinaris. B. of Ravenna, Mart, 74
- 24 **b** The Vigil of S. James, Fast. With a Commem. of S. Christiana, V. Mart. 285
- 25 **c** James the Greater, Apostle; Brother of St. John the Evang. beheaded at Jerusalem, A.D. 12. in the y. 42. With a comment. of S. Christopher, Mart. in Lycia, 254
- 26 **d** Ann, Mother of the B. Virgin Mary.
- 27 **e** Pantaleon, Mart. at Nicomedia. 301
- 28 **f** Nazarius, Celsus, Victor Pope, Martyrs, and Innocent Po. Con. The 2 first Children, dy'd man-like for their Faith, 58. S. Victor the 15 P. after S. Peter was slain, 203. S. Innocent dy'd at Rome, 417
- 29 **g** Martha Virg. the Sister of Lazarus and Magdalen dy'd in France, 84. With a Com. of S. Felix, the 2d. P. & Mar. 354 & of S. Simplicius, Faustus & Beatrix, Mart. 302
- 30 **a** Abdon & Sennen, Persians, Mart. 253
- 31 **b** Ignatius Founder of the Society of Jesus, dy'd at Rome, in the y. 1556

August.

- Has Days 31 }
 Fasting Days 3 } Sun Rises { 1. Day at 4. 39 min.
 Festival Day 3 } { 15. Day at 5. 5. m.
 { last Day at 5. 35. m.
- 1 **c** S. Peters Chains; A Feast institut. 438. in mem. & veneration of those Chains wherewith Herod bound S. Peter, A.D. 12 at Jerusa. &c. With a Com. of the holy Machab. (which were a Mother and 7 Sons) 163 y. bef. Ch.

English.

July.

- 20 Alfwitha, Queen, the Foundress of the Monastery of Wilton, 904.
- 21 Ethelburga, Virg. Abbess of Farmonstier, 650
- 22 Kenulphus, Con. King of Mercia, Father of St. Kenelm, & Found. of Winchcomb-Abbey, 819
- 23 Volinus, Arch-B. of London, Mart. 436
- 24 Rufinus and Ulfadus, Brothers, Mart. 668
- 25 Adlar, Bish. of Erford, Mart. 755
- 26 Christina, (Christiana) Virgin, at Dermond in Flanders, 660
- 27 Joseph of Arimathea, the Noble Decurion, mention'd in the Gospel who died at Glastonb. 82
- 28 Sampson, B. of Dole in Lit. Britany, Con. 604
- 29 Germanus and Lupus, French Bishops and Confessors, who having confuted the Pelagian Heresy in Britany, dy'd in France, 440
- 30 Tarwinus, Arch-B. of Cant. Con. 734
- 31 Neatus, (Needs). Monk, Hermit, Confessor, and a Famous Doctor, 890

August.

- 1 Ethelwold, B. of Winchester, Con. 984

(d)

Tho-

Roman.

August.

- 2 **D** Stephen Pope and Martyr, 257
- 3 **E** The Invention or finding of S. Stephen the L.
martyrs Relicks at Jerusalem, 400
- 4 **F** Dominick, Con. Institutor of the Order of
Preachers, or Dominican Friars, 1223
- 5 **G** The Dedication of the Church of our B. Lady ad
Nives, or at the Snow; in memory of that
signal Miracle of the Snow, 367
- 6 **A** The Transfiguration of our Lord Jesus, upon
Mount Thabor. Luk. 9. in 33d. y. of his Life.
With a Com. of S. Sixtus the 2d. P. & Mart.
& of S. Felicissimus & S. Agapitus his Dea-
cons, who were beheaded with him, 261
- 7 **B** Donatus, B. of Aretium in Tuscia, Mart. 362
- 8 **C** Cyriacus, Largus, Smaragdus, Mart. 285
- 9 **D** The Vigil of S. Laurence, Fast. With a Com.
of S. Romanus, Mart. 253
- 10 **E** Laurence Martyr, the Deacon of Pope Six-
tus the 2d. 253
- 11 **F** Of the *Octave* of S. Laurence with a Com. of
S. Tiburtius, and Susanna. 285
- 12 **G** Of the *Octave* of S. Laurence, with a Com. of
S. Clara Virg. the first planter of the poor
Clares, 1253
- 13 **A** Of the *Octave*: With a Com. of S. Hippoli-
tus & Cassianus, Mart. whereof the former
suffer'd with his whole fami. 262 And the
other slain by the Children he taught, *ibid.*
- 14 **B** Of the *Octave*: With a Com. of the Vigil of
the Assump. Fast. and of Eusebius Con-
fessor, 347.
- 15 **C** The Assumption of the B. V. Mary, Mother
of God, 36
- 16 **D** Hiacinthus, Con. at Cracovia in Poland, 1257
with a Com. of the *Octaves*.

English.

August.

- 2 Kinedus, Herm. & Con. at Glower in Glamorgan.
- 3 Domitius, Monk of S. Columba's Mon. in Scotland, Con. 670
- 4 Juo, Bish. and Con. at St. Ives in Huntingdonshire, 600
- 5 Oswald, King of Northumb. Martyr'd by Penda in the y. 635
- 6 Henry, B. of Winchester, Con. 1171
- 7 Claudia Rufina, a noble British Lady, Martyr'd to Aulus Pudens, a Roman Senator, where she harbour'd S. Paul; and dy'd, 110
- 8 Briocus, B. of Brieu in Little Britany, Con. 510
- 9 Hugo, B. of Ely, Con. 1254
- 10 Henry the 6th. King of England, murderd by Richard Duke of Gloucester, 1471
- 11 Gilbert, B. of Chichester, Con. 1305
- 12 Alcuin, Ab. Doct. Con. the Teacher of Charles the Great, 860
- 13 Wigbert, Priest and Mart. Frizland, 694
- 14 Werenfrid, Con. the Apostle of Gelderland, 705
- 15 Margaret, Prioress of Catesby, in Nothampton-sh. 1257
- 16 Alexander, a Cistercian Lay-Brother at Fone in France, Con. 1200 (d 2) Tho-

Roman.

August.

- 17 **e** The *Oſſave* day of St. Laurence, with a Com. of the *Oſſave* of the Aſſump.
- 18 **f** Of the *Oſſave* of the Aſſump. With a Com. of St. Agapitus, Mart. 171
- 19 **g** Of the *Oſſave* of the Aſſump.
- 20 **a** *Bernard*; First Ab. of Chervai, Con. 1153 With a Com. of the Aſſump. and of St. Stephen K. of Hungary, Con. 1034
- 21 **b** Of the *Oſſave* of the Aſſump.
- 22 **c** The *Oſſave* day of the Aſſump. With a Com. of St. Timothy, St. Hippolitus, & St. Symphorianus, Martyrs, 311.
- 23 **d** The *Vigil* of St. Bartholomew. *Faſt*.
- 24 **e** Bartholomew the Apoſtle, who was ſlay'd alive in Armenia, 44
- 25 **f** Lewis the 9th. K. of France, Con. 1270
- 26 **g** Zepherin, Pope and Mart. 222
- 27 **a** *Dog-days end about this time.*
- 28 **b** *Auguſtin*, B. of Hippo in Africk, Doct. Con. 430 With a Com. of St. Hermes, Mart. 139
- 29 **c** The Decollation, or behead. of St. *John Baptiſt* By Herod Antipas, *Luk. 9.* The Memory whereof is this Day ſolemniz'd upon its Tranſlation to Rome, 391. With a Com. of St. Sabina, Mart. 139
- 30 **d** Felix and Auductus, Mart. 284
- 31 **e**

September.

- Has Days 30 }
 Faſting Days 2 } Sun Riſes { 1. Day at 5. 37. min.
 Festival Days 3 } { 15. Day at 6. 4. m.
 { { laſt Day at 6. 34. m.
- f** Giles, Ab. Con. at Arles in France, 508 With a Com. of 12. Brothers, Martyrs, 258
- g** The

English.

August.

- 17 Thomas, Arch-Deacon of Northumb. Con. 1253
- 18 Helena, Empress, the Mother of the Great Constantine, 326
- 19 Glitancus, King of Brecknock, Mart. 490
- 20 Oswin, King of Northumb. Mart. 650
- 21 The two Saints Arwaldi, Brothers, Martyrs, in the Isle of Wight, 687
- 22 Arnulphus, Hermit at Eynbury, in Huntingdon, Con. 740
- 23 Justinian, Monk, & Mart. in Ramsey-Island, 486
- 24 Alice, Prioress of Catesby, 1270
- 25 Ebba the Elder, Foundress and Abbess of Coldingham, 684
- 26 Bregwin, Arch-B. of Cant. Con. 762
- 27 Decuman, Hermit and Mart. in Somerset-sh. 320
- 28 Harmacharus, 6 B. of Utrecht, 827
- 29 Sebbe, K. of the East-Angles, Con. 675
- 30 Fiaker, Monk, Herm. Con. dy'd in France, 630
- 31 Aidanas, B. of Lindisfarn, Con. 651. And, St. Cuthburga, Abbess of Winburn, 722

September.

- 1 Elphegus Calvus, B. of Winch. Con. 946
- 2 Adamen, Ab. of Hoy, Con. 670

- 3 **a**
- 4 **b**
- 5 **c**
- 6 **d**
- 7 **e** The *Vigil* of the Nativ. of the B. V. M. *Fast.*
- 8 **f** The Nativ. of the B. V. Mary, 14 y. before
Christ. With a Commem. (only at Laudes)
of S. Hadrian. Mart. 298
- 9 **g** Of the *Octave* of the Nativ. With a Com.
of St. Gorgonius, Mart. 282
- 10 **a** Nicholas of Tolentum in Italy, Con. 1306
With a Commem. of the *Octave*
The Autumn Equinoctial.
- 11 **b** Of the *Octave* With a Commem. of S. Protus
& S. Hyacinthus. 262
- 12 **c** Of the *Octave*
- 13 **d** Of the *Octave*
- 14 **e** The *Exaltation* of the Holy Cross, in memory
of its bringing by Heraclius to Jerus. 628
- 15 **f** The *Octave* Day of the Nativ. With a Com.
of S. Nicomedes, Mart. 85
- 16 **g** Connelius and Cyprian, Mart. The I. was
Pope, & suffer'd 254. The II. B. of Carth.
257. With a Com. of S. Euphemia, S. Lucia
& S. Geminian, Mart. 286
- 17 **a**
- 18 **b**
- 19 **c** January, B. of Beneven. & his Comp. mar. 304
- 20 **d** Eustachius, and his Comp. mart. 120. With a
Com. of the *Vigil* of S. Matthew. *Fast.*
- 21 **e** Matthew, Apost. and Evangelist; slain in
Ethiopia, as he was laying Mals. 44
- 22 **f** Mauritius, and his 666 Comp. Theban Sol-
diers, martyrs at Sedunum in France, 297
- 23 **g** Linus, I. P. after S. Peter, mar. 80. With a com.
of S. Thecla. I. V. Mar. aft. Christ. 47

English.

September.

- 3 Mansuetus, the Disciple of S. Peter, B. of Toul in Lorain, Con. 170
- 4 Swibert, I. B. Werda. Ap. of Germ. Con. 717
- 5 Altho. Ab. of Altmunster in Germ. Con. 760
- 6 Magnus, Ab. of Ratisbon. Con. 660
- 7 Leofgar, B. of Hereford, Mart. 1056
- 8 Ethelburga, Q. Ab. at Liming in Kent, 647
- 9 Osmanna a Royal Virgin in France
- 10 Otgerus, Priest, Con. in Gelderland, 730
- 11 Wulfhildis, Virg. Abbess of Barking, 1002
- 12 Eanfrewa, Virg. Abbess of Folkston in Kent, 640
- 13 Turgotus, B. of S. Andrews in Scotl. Con. 1115
- 14 Gelduinus, Ab. of Aquicinct, and afterw. Prior of Machute in Eng. Herm. Con. 1123
- 15 Editha Virg. Ab. of Wilton, 984
- 16 Ninian, B. Con. Ap. of the Picts, 432
- 17 Stephen and Socrates, noble British Martyrs in Monmouth-shire, 304
- 18 Winoch, Ab. & Con. at Berghs in Flanders, 716
- 19 Theodore, Arch-B. of Cant. Con. 690
- 20 Heriswida, Queen Nun at Chelles, 690
- 21 Gervallus, B. of S. Maloes, Con. 570
- 22 Hia, (Isha) Virgin in Cornwall, 450
- 23 Alfwold, King of Northumb. Mart. 788

Win-

Roman.

September.

- 24 **A**
 25 **b**
 26 **c** Cyprian & Justina, Mart. at Nicomed. 298
 27 **d** Cosmas & Damianus, Brothers. Mart. 300
 28 **e**
 29 **f** Michaelmas, or the Dedication of a Church
 to the honor of S. Mich. the Arch Ang. in
 Rome upon mount Hadr. by P. Bon. 3. 606
 30 **g** Hierome, Pr. Doct. Con. at Bethleem, 430

October.

Has Days 31 }
 Fasting Days 2 } Sun Rises { 1. Day at 6. 36. m.
 Festival Day 1 } { 15. Day at 7. 4. m.
 { last Day at 7. 34. m.

- 1 **A** Remigius, B. of Rhemes in France, Con. un-
 der King Clodoveus, whom he converted
 to Christ, 545
 2 **b**
 3 **c**
 4 **d** Francis, Con. Insti. of the Fryars Minors, 1228
 5 **e** Placidus, & his comp. the first martyrs of St.
 Benedicts Order, in Sicily, 541
 6 **f** Bruno, Con. Instit. of the Carthusians, 1101
 7 **g** Marcus, Pope, Con. 336. With a Com. of
 S. Sergius, S. Bacchus, S. Marcellus, & St.
 Apuleius, martyrs, 309
 8 **A** Bridgit, Widow, Q. of Swedeland, Institutrix
 of the Brigittines, 1360
 9 **b** Denys, Rusticus & Eleutherius, Martyrs at
 Paris, 99
 10 **c**
 11 **d**
 12 **e**
 13 **f**

Calistus

English.

September.

- 24 Winnibald, Ab. of Eystre. in Germ. Con. 760
25 Theodorick, Ab. of Croyland, and his comp.
Monks, martyrs, 170
26 Hedda, Ab. of Peterborow, with 84 Monks,
Martyrs, 870
27 Sigebert, King of the East-Ang. martyr'd, 652
28 Lioba, V. Ab. in Germany, 800
29 Roger, B. of London, Con. 1240

30 Honorius, Arch-B. of Cant. Con. 653

October.

- 1 Wafnolph, Her. Con. at Condy in Hennals, 640
2 Thomas, B. of Hereford, Con. 1287
3 Two Ewalds, the White & the Black, Brothers,
Martyrs in Westphalia, 695
4 Edwin, King of Northumb. Mart. 633
5 Wilfrid the younger, A-B. of York, 743
6 Ivy, Deacon to S. Cuthbert, Con. 704
7 Offa, Queen and martyr, at S. Offits in Es-
sex, 870
8 Keyna, V. & Hermites, one of King Braghans
Daughters, 490
9 Robert Gros-Teste, B. of Lincoln. Con. 1253
10 Paulinus, first A-B. of York, Con. 644
11 Ethelburga, Virg. & Abb. of Ely, 616
12 Wilfrid the Elder, Arch-B. of York, Con. 711
13 John of Bradlington, Chanon. Reg. Con. 1371
And the transl. of S. Edw. King & Con. (c)

Roman.

October.

14	B	Calistus, the I. Pope, Mart. 226
15	A	
16	b	
17	c	
18	D	Luke Evangelist, in Bithynia, 74
19	e	
20	f	
21	g	Hilarion, Ab. Con. 372. Africa
22	A	
23	b	
24	c	
25	D	Chrysanctus & Dadas, man & wife, Mar. 283
26	e	Evaristus, Pope, Mart. 121
27	f	The Vigil of St. Simon, & St. Jude. Fast.
28	g	Simon and Jude, Apostles, Mart. 68
29	A	
30	b	
31	c	The Vigil of all Saints, Fast.

November.

Has Days	30	Sun Rises	1. Day at 7. 34. m.
Fasting Day	1		15 Day at 7. 55. m.
Festival Days	2		last Day at 8. 9. m.
1	D	The Festivity of all Saints; Instituted by Boniface the IV. 612. Commanded to be universally observ'd by Greg. IV. 812	
2	e	The Commemoration of all the Faithful departed first begun by S. Odilo, Ab. of Cluny, 998	
3	f	Of the <i>Office</i> of all Saints	
4	g	Of the <i>Office</i> with a Com. of St. Vitalis & Agricola, Mart. at Bononia, 290	
5	A	Of the <i>Office</i>	
6	b	Of the <i>Office</i>	
7	c	Of the <i>Office</i>	
8	D	The <i>Off.</i> day of all Saints; With a Com. of the 4 Crown'd Martyrs, Brethren, 290	
9	e	The <i>Dedication</i> of the Church of our Savior at Rome, with a C. of S. Theodore, M. 287	

English.

October.

- 1 Bonchradus, B. of Wirtzburg, Con. 691
- 2 Egga, King, Abbot in Germ. 750
- 3 Lullus, Secund Arch-B. of Mentz, Con. 788
- 4 Ethelbright and Ethelred, Brothers, Mart. 870
- 5 Edwin & Egwin, 7 Ab. Con. 615
- 6 Frideswid, Virg. Abbess, at Oxford 740
- 7 Kenred and Offa, Kgs. Monks, Con. at Rome, 769
- 8 Ursula, and her 11000 Comp. Virg. Mart. 453
- 9 Melanius (Mellon) B. of Roven, Con. 280
- 10 Adilburga, Virg. Abbess of Farmonstier
- 11 Maglorius, B. of Dole, Con. 620
- 12 Valeria & Pollena, Virgin-Sisters, 660
- 13 Berta, B. of Lindisfarn, & Hagulfad, Con. 686
- 14 Fearnwald, Arch-B. of Macklin, Mart. 775
- 15 Alfred (Alared) K. of the West-Sax. Con. 899
- 16 Elfreda, V. Abbess of Rumsey, 950
- 17 Egelnoth, furn. the good, A-B. of Cant. C. 1038
- 18 Follain, B. and Mart. in Hennalt 631

November.

- 1 Cilla (Cilla) Foundress and Abbess of Hildeslow, 672
- 2 Vulganus, Bishop and Con. at Lens in Artois 704
- 3 Winefrida, the famous V. in Wales, Martyr. 666
- 4 Clarus, Priest, and Martyr in France, 666
- 5 Malachias, A-B. of Armagh, Con. 1148
- 6 Titutus, Ab. at Dole in Lit. Britany, Con. 500
- 7 Willebrord the I. B. of Maastricht, Con. 736
- 8 Willehade, the I. B. of Bremen, Con. 790
- 9 Kethus, B. of Anglesey, Con. 380

(c 2)

Jussus

Roman.

November.

- 10 f Triphon, Respicinus and Nympha, mart. 143
11 y Martin, B. of Towers in France, Con. 1402.
With a Com. of S. Maria, mart. 290
12 a Martin the L. Pope; mart. at Rome, 654
13 b
14 c
15 d
16 e
17 f Gregory, furn. Thaumaturgus, for his wonderful miracles: B. of Neocesarea, Con. 266
18 y The Dedica. of 2 famous Churches in Rome, to S. Peter & S. Paul, under Constant. 325
19 a Pontianus Pope, mart. 236
20 b
21 c The Presentation of the B. V. Mary in the Temple of Jerusalem, commanded to be observed by Paul 2d. 1464.
22 d Cecily, V. Mart. at Rome, 225
23 e Clement, Pope, mart. the third after S. Peter, 102. With a Com. of S. Felicitas mart. the Mother of seven Sons, martyrs. 221
24 f Chrysogonus, mart. at Aquileia, 289
25 y Catherine, V. Mart. at Alexandria, 307
26 a Peter of Alexandria, B. Mart. 313
27 b
28 c
29 d The Vigil of S. Andrew. Fast. With a com. of S. Saturninus, Mart. 298
30 e Andrew the Apostle, crucify'd at Patras in Achaia, under Egeas the Proconsul, 69

English.

November.

- 10 Justus, Arch-B. of Cant. Con. 632
- 11 Jeron. Martyr at Egmond in Holland, 856
- 12 Lebuinus, Priest, Con. the Apostle of the Fris-
sons and Darenty, 760
- 13 Dubritius, Arch-B. of Carline, Con. 520
- 14 Laurence, A-B. of Dublin, Con. dy'd 1180
was Canoniz'd in 1226
- 15 Machutus (Malo) B. of S. Malo, Con. 564
- 16 Edmund, Arch-B. of Cant. Con. 1240
- 17 Hugo, B. of Lincoln, Con. 1200
- 18 Fulco, Con. at Santo Padre in Naples.
- 19 Ermenburga, Q. Ab. of Eystry in Kent, 680
- 20 Edmund K. of the East-Ang. Mart. 870
- 21 Columban. Ab. of Luxemburg in France, and of
Bobium in Lumbardy, Con. 614
- 22 Bega, Virg. Anchorefs Cumberland, 650
- 23 Eadfinus, Arch-B. of Cant. Con. 1050
- 24 Christina, V. Ab. of Winchester, 1080
- 25 Alnoth, mart. Heard-man to S. Wereburga,
Abbe's of Ely. 670
- 26 Eghert, Ab. of Fulda, Con. 850
- 27 Oda, Virg. at Rhode in Brabant, 720
- 28 Edwold, Prince, Herm. Con. at Cerne Abbey,
880
- 29 Baruck, Hermit, Confessor in the Island Barrey,
700
- 30 Theanus the I. A-B. of London, in the primi-
tive times, 170

Vir.

Roman.

December.

Has Days 31

Fasting Days 2

Festival Days 7

Sun Rises

1. Day at 8. 10 m.

15. Day at 8. 13 m.

Last Day at 1. 2 m.

1 f

2 u Bibiana, Virg. Mart. at Rome, 353

3 a

4 b Barbara, Virg. Mart. Nicomedia, 230

5 c Sabas, Ab. Con. at Mutalæ in Cappad. 531

6 d Nicolas, B. of Myra in Lycia, Con. 337

7 e Ambrose, B. of Milan, Doct. Con. 397

8 f The Conception of the Bl. Virg. Mary. Instituted by S. Anselm. 1070. & commanded to be generally celebrated by Sixtus, 4. 1476

9 g

10 a Melchiades, (Miltiades) Pope, Mart. 313
The beginning of the Winter Quart.

11 b Damasus, Pope, Con. 384

12 c

13 d Lucy Virgin, mart. at Syracuse, 303

14 e

15 f Eusebius, B. of Vercells, mart. 328

16 g

17 a *Here begins the Anthem, O Sapientia.*

18 b

19 c

20 d The Vigil of S. Thomas, Fast.

21 e Thomas, the Apostle, Mart. at Calamina. 44

22 f

23 g

24 a The Vigil of the Nat. of our L. Jesus. Fast.

25 b

The Nat. of our L. Jesus Christ, at Bethlœm Juda. In the year of the World. 4121

English.

1500 of 30
December.

- 1 Virgilius, B. of Saltzburg in Germ. Con. 784
- 2 Weede (Eve) Virg. Abbess of Peterbor. 690
- 3 Lucan, Child, Christian King of Britany, in the time of Pope Eleutherius, 190
- 4 Birinus B. of Dorchester, Con. Apostle of the West Sax. 650
- 5 Eanfleda, Q. & Nun at Strenshal. 692
- 6 Congellus, Ab. & Con. in Ireland, 1140
- 7 Odwald, Ab. of Darham, Con. 860
- 8 Agatha, Queen, Wife to Prince Edward the Our-law, 1092
- 9 Elgiva (Algina, Ethelgina) Queen-Mother to King Edgar, at Shepton, 964
- 10 Daniel, B. of Bangor, Con. 516
- 11 Boyfil, Ab. of Melrose, Con. the Teacher of St. Cuthbert, 670
- 12 Elfreda (Alfreda) Virg. (the Daughter of K. Offa) in Croyland. 793
- 13 Judocus, Flern. at Pontieu in France, Con. 653
- 14 Edburga, V. Abbess of Minster in Thanet, 670
- 15 Hilda, V. Ab. and Foundress of Strenshal. 680
- 16 Colmanus, Prince of Seeth. call'd Ethelredus, Mart. in Austria, whereof he is the Patr. 1102
- 17 Tetra, V. Abbess of Wimburn. 706
- 18 Daniel B. of Winchester, Con. 745
- 19 Macarius, Ab. of Witzab. in Franconia. C. 1140
- 20 Mathild, Q. to K. Henry I. 1118
- 21 Eustachius, Ab. of Flay in Norman Con. 1200
- 22 Hildelida, V. Ab. of Barking, 700
- 23 Ithwara (Juthwara) Virg. Mart. in Wales, 740
- 24 Ruthius, Monk, Preacher (with S. Columba) to the Picts, 588
- 25 Greg. Tr. Monk at S. Meginhard's in Ger. C. 945

Roman.

December.

- 26 **C** Stephen the 1. Martyr after Christ, stoned by the Jews. (Act 7.) In the y. 34. after Christ.
- 27 **D** John, Apostle, and Evangelist, at Ephesus in the y. of his age 93. of Christ. 101
- 28 **S** The Holy Innocents, Martyrs by H. Herod (Mat. 2.) in the first year of Christ.
- 29 **F** Thomas, Arch-B. of Cant. Martyr, 1171 With a Commem. of the 4. *Others*.
- 30 **S** Of the Sunday within the *Oct.* of the Nativ. Of of the *Oct.* of the Nativ. With a com. of the other 3 *Others*.
- 31 **S** Sylvester, the L. Pope, Con. who bapt. Const. the Great, 335. With com. of the 4 *Others*.

Tathens

English.

December.

- 26 Tathcus, Herm. at Cheshow, Con. 1112
- 27 Gerard, Con. at Gallinaro in the K. of Naples
- 28 Walstan, C. at Bangb. in the south of Eng. 1016
- 29 Thomas, Monk of Frigid-Mons in France (the
comp. of S. Thomas of Cant.) 1180
- 30 Ralph. L. Ab. of Valelles near Cambray, 1151
- 31 Ethernanus, Monk of Hoy, Con. Nephew to St.
Columban. 598
-
-

(f)

Besides

Besides these Festival and Fasting Days,
which are fix'd to the certain Days of the Year,
as in the Foregoing Calendar, there are others
which are Moveable, as follows.

The Moveable Holidays.

All the Sundays in the Year.

Easter-Day, with the 2 Days next following.

Ascension Day.

Whit-Sunday, with the 2 Days, next following.

Corpus Christi Day.

The Moveable Fasting Days.

All the Days in Lent, except Sundays.

All the Fridays; Except between Christmas and
Twelf-day; & between Easter-day, & Ascension;
Whitsun-Eve.

The Quatuor-Tempora, or Ember-Days.

The Ember-Days.

The Wednesdays, Fridays, & Saturdays next fol-
lowing these 4 Feasts;

The first Sunday in Lent: Whit-Sunday: the Ex-
altation of the Cross: and St. Lucies Day.

Days of Abstinence.

All the Sundays in Lent.

All Saturdays in the Year.

The Monday, Tuesday, and Wednesday next be-
fore Ascension-Day.

S. Marks Day; if it falls not in the Easter-week

Advent.

The first Sunday of Advent, is always that which
either falls on S. Andrews Day, or which is
next to it, whether before or after.

Marriage.

Marriage is forbidden to be solemniz'd, from the I.
Sunday of Advent, till after Twelf-day: And
from Ash-Wednesday, till Low Sunday.

An

**An easie Rule, to know the first Sun-
day in Lent, or Quadragesima Sunday;
and consequently all the Moveable Fast and
Feasts of the whole Year.**

Wheresoever the first New Moon shall be after
St. Agatha's Day, Feb: 5. The next Sunday fol-
lowing will be that of Quadragesima.

The sixth Sunday after, is Easter-Day.

The fifth Sunday after Easter is Rogation Sun-
Day.

The Thursday next, is Ascension-Day.

The second Sunday after, is Whit-Sunday.

The next Sunday following, is Trinity-Sunday.

The Thursday following, is Corpus-Christi-Day.

(f. 2) The

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An	

AN
EXHORTATION
TO ALL
PIOUS CHRISTIANS

Declaring the Manner, Profit, & Necessity,
OF

Their Daily Exercise of Devotion,
In order to Live Holily, and Dy Happily.

*My Time is not yet come, but your Time is
always ready: (says our Blessed Saviour,
in St. John 7. 6.)*

1. **A**S if he should say: *The day of
my own Death is in my own dis-
position, but as for you, the
time of your Death continually
attends. Its stroke is una-
voidable, and its surprisal dangerous. If it
seizes on you, whilst you are in an evil e-
state, you are utterly lost; on that Moment
depends your Eternity of happiness, or mi-
sery: Happy Moment, if it find you well
provided; Unhappy Moment, if it find you
undispos'd.*

2. From this Advertisement of our dear
Redeemer we ought to draw a necessary
Resolution of being evermore in a Readiness,
be-

because *our Time is always ready,* and we know not the Day, the Hour, the Moment, of Deaths summons. And this affords me a fit occasion (here at the entrance into this Book, which is to contain *Several chief Exercises of Piety belonging to the practise of all Christians,*) to direct you, (*devout Readers,*) how to dispose your selves daily by your *Morning, and Evening, Exercises,* that Death may not find you unprovided. An affair surely of highest importance, and therefore deserving your most serious attention.

3. *Why stand you here loytering all the day long?* said the Master of the family (in the Parable of the Vinedressers) to such as he found at the Mid-day season, standing with folded arms, and following no manner of fruitful employment: But how much more cause has our Creator (*represented by that Father of the Family*) to reproach the major part of Christians; who, seeming so full of business in this world, stand idling all their time; and, being evermore employ'd, never act any thing to the purpose. Their painstaking proves altogether unprofitable; *their Works are useles,* (says the Prophet,) *and they weary out themselves in weaving Spiders Webbs.* Ambition takes up their time, Avarice employs them, Vanity entertains them, Sensuality busies them; they run themselves out of breath after foolish Fancies, and irregular Affections; They tire themselves, to content their Carnal Concupiscences, their Irregular Passions, their Imaginary

Curi-

Curiosities; And yet they can *never*, (Ah, deceiv'd Mortals !) *never* satisfy their desires: It being impossible to settle such Appetites, as have no certain Rule, no solid End, no fix'd Pretension.

3. And what (I pray you) is the Fruit of all their labors ! What are all these transitory things, they so passionately pursue, being compar'd to the *Eternal good things*, which they neglect, to *God*, whom they forget, to *Heaven*, which they despise ! What are they, but meer Flies, Atomes, Nothings, less than Nothings ! And yet, O the vast number of such, as busy themselves for this meer nothing, and neglect to labour for eternal riches ! Whatsoever men act against *Gods holy Law*, and Precepts; whatsoever they act, being *out of Gods Grace*; whatsoever they act, not aiming at Gods honor by *purity of Intention*: tho' they take never so much pains, yea tho' the Action have in it self never so much of moral Goodness; yet 'tis *lost* as to the Doers, 'tis useless to their Souls, 'tis of no effect for Heaven, 'tis nothing worth, as to the main aim of a Christian, and the final End of Man, which is *Eternal Life, Eternal Felicity*.

5. 'Tis therefore a prudent Caution, and worthy every Christians Consideration (who ought by Reason, and may by Grace, provide for his own good,) to be evermore careful not only to Act nothing, *contrary* to his Salvation, but nothing, which *conduces not* thereto; that so he may not spend his Time, his labor, his Talent, foolishly,

in vain, unprofitably. Now he shall happily hit this mark, who so orders the whole course of his Life, as [1.] *to endeavor to keep himself always in Gods Grace, and Favor* ; and [2.] *to refer all his Actions* (whether Commanded, or Moral, or Natural,) *to the Divine Majesty*, either by an express, and particular, address of his Intention to his honor, or (at least) by a tacit, virtual, general, Oblation, whereby he resolves, and purposes, to perform all his Actions to his Creators praise, and glory ; following the Apostles advice, *Do all things to Gods Honour.*

6. And because the whole course of our lives pilgrimage is compos'd of *Years*, the years of *Months*, the months of *Weeks*, the weeks of *Days* ; He, who shall duly settle his Course for the space of *each Days* duration, and diligently observe a devout Rule for his *Dayly* conduct, cannot fail in the happy steerage of his whole life ; wherein consists the Christians true Duty, and total Employment : and which surely is the best Preparation against that surprisal, with which our present *Theam* threatens us : *The time of our Death* (and of the Judgment, which follows it,) *is ever ready, and at hand* : The time is certain as to the Execution, uncertain as to the Moment ; and therefore it demands of us all a Preparation, to be *dayly* renew'd, diligently continu'd, devoutly persever'd in.

7. Now to the end I may deliver this so useful, and necessary, an Instruction in due Order, and Method : it shall be briefly divided into three Points.

I.

1. *The Exercise for the Morning,*
2. *The Regulation of the Day,*
3. *The Exercise for the Evening.*

Which I propose to you all (*Devout Christians!*) not to be simply read, and so laid aside; but to be deeply imprinted in your Memories, and duly practis'd in your Lives, and Actions, according to every ones reach, and capacity, and as his leisure will give him leave; (*the several Callings, Conditions, Affairs, and Employments, of the Persons being consider'd.*)

8. These Exercises therefore are exceeding necessary for all such Christians, as seriously aspire to *that End*, which is the object of their Hope, where to their Faith teaches them to tend; which is *the Eternal glory of the next Life*. For he, who neglects to lift up his Heart to God in the *days beginning*, before he gives his affection to worldly affairs, shews an ungrateful forgetfulness of the *End*, to which every one ought to aspire; and sufficiently declares, that the irregular love of *temporal things* has stiff'd in his Soul all sense of *things Eternal*: So likewise he, who is careless in Examining his Soul, and considering his condition at the *Days ending*; seems he not to have a Brutal Spirit, which Acts only for the Body, and Lives only for the Belly! To pass *whole Days* without any respect to God, or reflection on himself; and to cast himself freely on all occurring objects, all occasions, of Vanity, Curiosity, Sensuality; if it be not a clear mark of Infidelity, 'tis certainly a manifest token of Folly, Stupidity, Bestiality; and is surely one of the greatest

Negligences, which can possibly befall a Soul, pretending to any thing beyond this present Life.

9. *O Men!* (crys out the Prophet,) *Make not your selves like Horses, and Mules, which are utterly devoid of all understanding: You have not your Heads bent to the Earth like Beasts; but yet if in your Bodies, erected towards Heaven, you have Souls, crouching only downwards; Souls, which neither look up in the Morning by a Conversion to God, nor in the Day-time by a Remembrance of him, nor in the Evening by a Reflection on him; but whose continual Cogitations, Words, and Actions, perpetually confine them to their own Prisons; Wherein do you differ from Brute Beasts, except only in the shape of your erected Bodies; the straightness of which may justly upbraid the perverseness of your wills and the irregularity of your Reason. If you tend to God, why think you not of him; why send you not your dayly affections to salute the object of your pretensions; why fly not your Hearts frequently towards the place, where your Treasure is! O strange disorder! God is your End, and yet the World is your continual employment!*

10. *The Fruits of these Exercises* are so great, that I may boldly say, It seems in some sort impossible for such a Soul, as carefully, punctually, perseverantly, practises them, to be in danger of damnation: For by these daily renew'd Purposes, and Resolutions, she gives herself dayly to the Divine Majesty; and God has bound

bound himself by his own blessed promise, *Not to abandon those, Who come to him, but to receive them into his Protection*, till he shall admit them one day to the enjoyment of his Blessed Presence.

11. But let's descend from *Generals to Particulars*, from *Speculation to Practice*: *In the Morning season* (said the Royal Prophet,) *I will present my self before thee.* (my dread Sovereign!) and I will see, and consider, what my duty is towards thee, and what thou desirest of me. God in the ancient Law reserv'd to himself the *first fruits of the Earth, and the First born of Men, and Beasts*: And with how much more reason should we Christians render him the *First fruits of the day*, the *First thoughts*, and *affections*; which, being form'd after our morning Sleep, may be fitly nam'd the *First born of our Hearts*! And surely the voluntary Omission of this Duty draws after it a whole Deluge of defects, imperfections, failings, venial Sins, and sometimes mortal Crimes; into which they tumble headlong, who, forgetting God, deserve to be forgotten by Him; and who, in the *Morning* neglecting to demand his Succor, deserve in the *Day-time* to be destitute of his Assistance.

12. If therefore (O Christ in!) thou hast a desire to preserve thy self from Sin; let it be thy first care, as soon as thy Eyes are unseal'd from Sleep, to cast them up towards Heaven; saying with the watchful Prophet; *To thee (O my Lord!) do I lift up my Eyes, my Hands, my Heart, from this Bed, where*

my Body has taken its mighty repose, towards Heaven; where my Soul expects her eternal rest, &c. And having entertain'd thy Soul with such like Elevations, whilst thou cloath'st thy Body with its Garments, retire into thy Cabinet; cast thy self reverently on thy Knees, raise up thy Thoughts, towards the glorious Deity, acknowledge thy own Nothing, and adore his infinit Essence.

Then second this Act of Adoration with a consideration of the large Benefits, receiv'd from his liberal hand: The memory whereof (which are common to all mankind, and which, being more remarkable in thy own particular, than in divers others, must needs add weight to thy Obligation,) is a most powerful motive, to draw from thy affectionat Heart, and Mouth, Acts of Praise, and gratitude, towards thy bountiful Benefactor.

Accompany this Act of Thanksgiving with a Remembrance of thy former Ingratitude. Which will lead thee on to Compunction, and Contrition. Mark, how thou hast perverted the gifts of Nature, abus'd the Gifts of Fortune, rejected the profer'd Gifts of Grace, contemn'd the promis'd Gifts of Glory. Cast also a particular glance on the most grievous Crimes of thy past Life, and reflect briefly on such, as thou hast fall'n into since thy last Confession, and excite a deep Confusion in thy Soul for her strange Disloyalty.

Let this Contrition be follow'd with a courageous Resolution of Amending what is amiss, and of Corresponding better to Gods Graces

for

for the Future; and particularly of Employ-
ing the *present Day* to his honour and service;
saying with the Prophet: *My Heart is pre-
par'd, (O my Lord God!) my Heart is pre-
par'd to perform its duty, &c.*

After this General Resolution of well em-
ploying the *present Day*, propose to thy self
in particular those *Principal Actions and Af-
fairs*, wherein thou probably mayst be that
Day engag'd: and having rank'd them in thy
Mind according to their several Orders, as-
signing to each of them its proper Place,
Time, and Measure; Offer them up to God
with a pure Intention to seek his only honor
in their Performance, and committing all to
his Providence, which will cause them to suc-
ceed to thy Good, and his Glory.

Lastly, Conclude this Morning Exercise
by humbly imploring thy Creator's powerful
Assistance for the effectual performance of
these thy pious Purposes; saying with the same
devout Prophet, *Keep my steps in thy sacred
paths, (O Lord!) that my weak and stagger-
ing Feet may not slip in the way of thy blessed
Law, &c.*

13. A happy Beginning is one half of the
Work; and a Ship, launch'd from the Har-
bor with a favourable Gale, and full swell'n
Sails, seems rather to fly, than swim, to-
wards the intended Port: A Soul, which has
so well enter'd on her Days voyage, cannot
but make a happy progress, following the
same Conduct of the Holy Ghost, whose
gracious Inspiration gave her this first good
Motion. And it ordinarily falls out, with
many of us, that we are so far from being

man's Heart, as with a *Ball*, which continues rowling along on the same side, on which he grounded it, who first deliver'd it. If thy Heart, *O Christian!* has begun in the Morning to turn on Heavens side; it will easily follow that Course all the Day long; and tho' the Objects of Creatures, the Variety of worldly Affairs, the Necessities of the Body, the Employments of each ones Charge, Office, and Condition, and the several Accidents of the Active Life will, as *Rubs*, in thy Way, to retard thy speedy Course: yet they will not have the power totally to stop thy tendency, nor easily remove thee from thy well made Resolution. Thou wilt run thro', by, or over all, thou meetst with; to attain to that desir'd Object, which is thy principal Aim, and Intention.

14. And now to set down a short, and easy, Method, whereby thou mayst piously Regulate the *whole Days* course on all Occasions: having in the Morning made these good Purposes, practise in the day-time *these Six Points*.

First, Endeavor to observe exactly the formerly made Division of the Days employments; executing each intended Action at the time, in the Manner, and with such Conditions, Qualifications, Circumstances, as you foresaw, and premeditated: Yet, not with a *Spirit of Servitude*, which ties you to run over by Rote some anciently us'd Exercises; falling into disquiet, when some unforeseen Accident shall force you to defer, or interrupt your own prefix'd time, and order:

But

But with a free, peaceable, and pleasant, Spirit, which pursues the pre-intended Resolution (as far forth as the intervenient occasions will permit,) sweetly, resign'dly, unconstrain'dly. For to oblige ones self so strictly to any certain *Method*, as never to fail therein on some urgent Necessity; nor to leave it without the loss of inward tranquillity; is to render ones self *useless to his Neighbor*, troublesome to himself, tiresome to all Company. But on the other side, to prescribe *no Rule* for your ordinary Practise is to live in perpetual *Disorder*, and to expose your self to all sorts of hazards, and Confusions.

Secondly, at the entrance on each Action (which is of moment,) remember, and renew, that good purpose, you formerly made of *Referring all to Gods Honor and Glory*. This may be done (as it were) in the twinkling of an Eye, by a secret, sweet, and sudden, Glance of the Soul towards her Sovereign good, and is so far from over-busy'ing the Spirit; that it enables it with new activity, and alacrity, to execute, what it has in hand. And this surely is one of the *chief Secrets in Spirituality*, whereby a Soul (which knows the right use thereof, and practises accordingly,) shall be sure never to act any thing in vain, nor with regret; but to undertake all things with Cheerfulness, and make all her Actions Meritorious: Because that Labor, which proposes the Divine honour for its End, can neither be excluded from *Comfort* in its Prosecution, nor depriv'd of a *Reward* after its Performance.

(84)

Thirdly,

Thirtiſly, ſhall not ſo dangerously ſecondary Exte-
rior Action, as to have your Heart wholly
fix'd on it. For, if the thing is Indifferent,
this Exceſs may make it Evil; if Good, it
muſt be done with due Meaſure, Moderati-
on; Diſcretion moreover, during this ſe-
ſentment, Paſſionſhly ſtop into deſires place,
and Evil may borrow the cloak of Good.

Thirty, Examine all that occurs, before
you give entrance into yourſelf; and
if you find it evidently Holy and oppoſite to
Gods Law, and Love, reſolutely, and with-
out diſpute, reject it, abandon it, abominate
it: If you find it Good, Lawfull, Laudable;
embrace it quickly, ſweetly, peaceably: If
you judge it to be a matter Indifferent, behave
yourſelf alſo Indifferently; without tying
yourſelf to it by affection, or turning from
it by aſperſion: becauſe there may be danger
in either; here of Exceſs, there of Incivility.

In brief, Uſe, Receive, Refuſe, all things
according to their own real Nature, Worth,
and Merit: the Evil with Horror, the Good
with Honor, the Doubtful with Dread, the
Indifferent with a diſcreet Freedom, all with
E tranquillity of mind: And this is a moſt uſe-
ful, and eaſy, Rule, to paſs the whole Day
in Plenty of Health, and Peace of Conſcience.

Fiſtiſly, Return often into your Interior, by
making frequent Reflections on yourſelf,
thereby to avoid your Enemies ſhades, and
ſurpriſals. This is the Exercise of Exercices,
the Rule of Rules, without which all the reſt
will be little advantage you; and which alone
(well practis'd) contains All, and conſequent-
ly

ly may serve instead of All: Neither is it un-
 easy to be by any one every where practis'd
 without the least hindrance of Affairs, or
 others: do Conversation
 But because all our good proceeds from God,
 The Sixth, and last, point of this Instruction
 is to entertain your Thoughts continually
 with the feeling of his sweet, and powerful,
 Presence: your Soul by frequent, and fer-
 vent, Aspirations, and ejaculatory Prayers,
 either Vocal, or Mental: Sometimes *braving*
his Mercy; other times *adoring his Majesty*;
 now *Thanking him*; then *Praising him*; now
Complaining of your Adversity, frailty, folly;
 then *adoring his goodness*, patience, boun-
 dlessness; now being *Sorrowful for your Sins*,
 then making *serious Resolutions of amendment*:
 Thus varying your inward Acts, and Affec-
 tions; according to the diversity of Occasi-
 ons, your Soul's several Motions; or to the Ho-
 ly Ghost's impulses.
 He, who can sweetly pass over the Day in
 these pious Exercises, and have his Soul fix'd
 on in Heaven, whilst his Body is toss'd too and
 fro on Earth; may (like you like) find a re-
 lative Calm on the raging Sea, enjoy a quiet
 Head in time of cruellest War; and remain
 unmoved amidst the greatest Tempests. Let
 thy friend the venerable St. Augustin, and
 whom wilt have Rest? Here
 The Day thus happily sliding away,
 and the Night season drawing on, there re-
 mains yet an Evening Exercise in order to
 introduce you to the great Father of
 the Family concerning your days labor in his
 Vine.

Vineyard. And if this Self-Examination seem'd a matter of much importance to meer Philosophers, (as appears in their Writings;) who aim'd only at the leading of a Moral, Discreet, and Rational, Life; how much more necessary is it for Christians, who are to lead a Holy, Spiritual, Angelical, Divine, Life? I say, (*a Divine Life:*) For Christians are invited by their Profession, to imitate not only the Angels Purity, but their Creators perfection; who has propos'd himself the Pattern, as well as the final End, and Period of our earthly Pilgrimage: *Be ye perfect, O Christians* (says our Saviour in the Gospel) *as your Heavenly Father is perfect.* The Apostle intimates this Duty, as generally belonging to all Christians, when he says, *Let every one examin, and prove, his own works:* And the Council of Trent commands every one *To Examine himself seriously, and to sound the deepest secrets, the most hidden folds, the darkest corners of his Soul, and Conscience:* Which Precept, tho' it obliges only such, as present themselves to the Sacrament of Penance; yet it may be also esteem'd a Command of Counsel, as to this daily Self-Discussion; a Counsel of great consequence and necessity, and fit to be punctually follow'd by all Spiritual persons, who desire to discern the true State, and Condition, of their own Interiors, to regulate their Lives according to the Law of God, and of Reason, to preserve themselves from Blindness, Obduration, and those multitudes of dangerous Crimes, which Self-negligence, carelessness, heedlessness, infallibly

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draws on them: *A Counsel*, which all the holy Fathers have particularly recommended to their Childrens practise; which all Gods Servants have carefully perform'd, (some Twice, some Thrice, others Ofner, all Once a day;) and without which 'tis almost impossible for a poor Man, (who is toss'd too and fro, like *Arbut* leaves, with the Winds of *Inconstancy*;) to persevere long in his Virtuous enterprises, Pious purposes, and holy Resolutions.

16. And to descend now to the particulars of this Evening Exercise, The First thing, you are to do (O devout Christian!) having recollected your self in some place of retirement, Is to render humble and hearty Thanks to the Divine Majesty for all Favours, Blessings, and Benefits, bestow'd on you generally in your whole life time, and particularly *that present Day*: Benefits, which his boundless Goodness daily Renews by still continuing them. And how particularly his Paternal Affection, Compassion, and Providence, have appear'd in your behalf, even in the divers Occasions, and Dangers, of this now past Day; your Eyes (if they will only open) cannot but admiringly behold. Now, since he looks for no other return for his Bounty, than a bare Gratitude, which will cost thee Nothing; Wilt thou refuse, O Creature, to thy Creator, Wilt thou deny, O Christian, to thy Redeemer, one daily Act of thy Memory, one daily affection of thy Heart, one daily Acknowledgment of thy Tongue, for his daily continu'd Love and liberality?

In

In the *next place*, you are to beg *Light* to discern, and *Aid* to correct, such Crimes, as you have that day committed. For how can you Hope, without the help of Heavenly Light, to perceive the many faults, excesses, and omissions, which your Frailty, your Rashness, your Indiscretion, your Proneness to evil, your Perverse customs, have drawn on your Thoughts, your Desires, your Discourses, your Actions (amongst so many Objects, Occasions, Assaults,) either expressly against his Divine Will, or (at least) contrary to his Love.

Thirdly, proceed to the particular Discussion of your Conscience on those four Points, prescrib'd by St. Bernard: [1.] How much have you advanc'd forwards, or gone back-wards, in the way of Virtue and Perfection? [2.] What you are in your Manners, what in your Affections? [3.] How like you are to your Saviour, how unlike. [4.] How nearly you are united to him, or how far distant you are from him. Then reflect briefly on the Companies, Discourses, Objects, Affairs, of the past Day; Considering, what Passions, what Imperfections, what Omissions, what Commissions, what expence of time, &c. And here the more Spiritual persons may, fitly make use of St. Leo's method; Let every Christian (says he) examin his Conscience in this Manner, (1.) Whether the Peace, proffer'd to all by our Saviour, finds a Resting place in his heart. [2.] Whether any Carnal Concupiscence resists the pious purposes of his Soul.

Soul. [3.] Whether he hates mean, and humble things, and fancies sublime, and high matters. [4.] Whether the inordinate desire of Gain, or a Greediness of encreasing his temporal means, goods, honour, worldly glory, and esteem, transports him. [5.] Finally, whether his Neighbors Prosperity provokes him to Envy, or his Enemies Calamity excites him to Joy, and gladness.

If in your Examination you have taken notice of any *Mortal Crime*; be sure to confound your self presently in your Creators presence, by an humble acknowledgment of your strange frailty, Malice, and Ingratitude: Look on the dismal, inexplicable, and endless torments of Hell, which you have deserv'd even now at this very instant. Then praise, and magnify, the *Divine Mercy*, which permitted not the Earth to swallow you, as *Dathan and Abiron*; or the Waves to ingulph you, as *Pharaoh with his Egyptian Army*; or Fire to consume you, as *Sodom and Gomorra*; or his Sword to cut you off, as the rebellious crew in the *Wilderness*; or his Breath to blast you with sudden death, as *Ananias and Sapphira*; or some other Instrument of his severe Justice to revenge his Injury; raise you from off the earths surface, and cast you headlong into the place, which is only proper, and therefore prepar'd, to receive the ungrateful, and perverse Wretches, as *many Others*, who have been stickt dead in the very height of their iniquity, and hurry'd away to Hell, before they had perfected their begun impiety.

And

And why is this favorable *delay* of the Divine Justice afforded thee, (*O undeserving Wretch !*) but to give thee time to call on his Mercy ? Call therefore, (*Poor and miserable Criminal !*) *Call instantly* on the Divine Clemency : *Petition* him presently for a Pardon : *Purpose* seriously to Correct, *speedily* to Confess, willingly to Satisfy for, thy Transgression : And suffer not, *O Christian !* suffer not any *Mortal Sin*, (which is not absolutely Renounc'd, Revok'd, Abjur'd, by a Retraction of thy Will,) to harbor in thy Heart, to dwell in thy Soul, or to sleep one whole Night with thee in thy Bosom. For since thou darest to admit a *Serpent* for thy Bedfellow ; how dar'st thou sleep securely, having this horrid *Serpent*, not with thee, but within thee ; not in thy Bed, but in thy Breast, to destroy thy Soul by an eternal Death, and Damnation, if thy sleeping Body should be surpriz'd by a temporal Death, and Dissolution. And have not many Sinners been so serv'd ? Ah ! my friend ! *That, which happens to One, may happen to any One, and may justly be dreaded by every One.* In matters of such moment, where the loss (if it happens) is irreparable, *Precaution* is necessary to prevent the *Danger*.

But this Act of Contrition must not have the fear of eternal Punishment, and the dread of Hell-fire, for its only *Object* : ' This is too mean a Motive for thy Sorrow, and unsufficient for thy Salvation. Thou art to take the rise of thy Grief from a more glorious

ous Origin, the Consideration of the heavenly Felicity, whereof this Sin of thine has eternally depriv'd thee; unless thy true and timely, Repentance re-instates thee. *The Kingdom of Heaven suffers Violence.* Thy Sorrow, O Sinner! must force thy passage thither, & thy Sighs and Tears, must make a Breach for thy entrance. Neither must thou yet stay here, but soar higher, than Heaven itself, elevating thy afflicted Spirit even to the *Throne of the Divine Majesty* offended. Yes, O penitent Soul! The Divine Goodness offended is the only pure Motive, and ought to be the prime Object of thy Sorrow, and contrition. O my Father, (said the Repentant Prodigal,) *I have sinn'd against Heaven, and in thy presence:* He says not, *I am worthy of thy Punishment, unworthy of thy Inheritance;* but *I have offended thee, and injur'd thy Goodness.* The consideration of having offended his loving Father more lively pierces his Soul, than the fear of Punishment, or the loss of his Portion.

To be sorry for our Sins by reason of the incurr'd Punishment is a Slave's property; by reason of the lost reward is the part of a Mercenary; by reason of God's Goodness is a loving Child's Duty. The Slave shuns Blows; the Mercenary seeks for Gain, the Child shews his Duty: The first is an act of Constraint, the next of Covetousness, the last of Love. The Punishment is indeed to be dreaded, and the Reward is to be desir'd, but Gods Love is chiefly to be regarded. His Love should be man's only Motive, because Himself is the only Object

Object, which deserve's all his Affection; the *only Good*, which can replenish his capacious Heart; the *only worthy* to draw us, and the *only able* to satisfy us; the *only Center*, whither we are to steer our Course, and the *only End*, which can terminate it. Finally, 'tis *He only*, who is our All in All, our Perfection, or Crown, our eternal Felicity.

Behold (*Devout Christians!*) the true means, whereby you may be evermore ready for the Time, *which is always ready for you*, and may steal on you, when you least think of it, unless you daily think of it. God give us all his Grace, to practise well these pious Instructions, and to husband wisely the *precious time*, he lends us; that so the Time, where-with he threatens us, may not surprise us.

Your Time (says he to you all, his loving, and belov'd, Children,) *is always ready*; Death still attends at your doors, but where, or when, it will enter, and seize on you, you know not. It is therefore your part to expect it every day, and in every place; and to make so good use of your Time *here*, as that you may *hereafter* (thro' my assisting, and proffer'd Grace,) come to the Eternity of my promis'd, and prepar'd *Glory*. To which lead and conduct us all, the eternally Blessed Father, Son, and Holy Ghost.

The



THE CHRISTIANS

Daily Exercise,

Reduc'd into Practice.

MIXED

With many Usefull Instructions
and Directions.

¶ I.

1. *The Exercise for the Morning.*

HAVING satisfi'd Nature with convenient and competent rest and sleep; remember presently, upon your first awaking, to sign your self with the common and mysterious badge of Christianity, saying, In the name of the Father, &c.

Then breath forth some short Aspirations fitting that time, as,

IN the name of my crucifi'd Lord Jesus, I will now arise: Bless, me O Lord! keep me, save me, protect me, and direct me, this day and evermore,

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Illuminate my Eyes, O Lord! that I may not sleep in Death; and that my enemy may never say, I have prevail'd against him.

My Soul has desir'd thee in the night, O my Lord and my Love! and in the morning I will watch after thee.

Arise, thou that sleepest, (arise my dull and drowsy Soul!) and Christ will enlighten thee.

To thee, (O my Lord!) do I lift up my Eyes, my Hands, my Heart, from *this Bed*, where my Body has taken its nightly repose, towards *thy Heaven*, where my Soul expects her eternal rest.

Here I am, but thither I aspire: This is only my Pilgrimage, that my Habitation.

Open my Eyes (O my God!) which sleep has thus long clos'd: darkness lately cover'd them, let thy divine grace now clear them.

Excite thy self (O my Soul!) to shake of this drowsiness, which depress'd thee: break these Fetters, and fly up freely towards thy Creator.

Thou hast satisfi'd thy Bodies necessity, settle thy self now to thine own Duty; which is, to contemplate and love thy sovereign good.

Look up to heaven, where thy servitude shall one day cease; and where thy action shall still continue, without this tiring interruption, and troublesom subjection to thy enslaving Body, which here ties thee to its corruption, and compells thee to comply with that which retards thee, withholds thee, overcharges thee.

And

And thou (my Body) since thou hast sufficiently repos'd, rouse up thy self to serve thy Mistress Soul, which during this long nights Season, has desisted from her own functions, to condescend to thy frailty.

Make her a return of thy civility, and employ all thy powers to obey her precepts, as she has given way (by a cessation of all her faculties) to the reparation of thy weakness.

Excite your self to a speedy and early rising, and accustom your Body, to get the victory over sloath; by making use of some instance of affection towards your loving Lord and Saviour, as,

Thou summon'st me (O my God !) by thy Angel, my Guardian, to appear before thee, and to praise thy divine Majesty. I seem to hear thee sweetly calling me, inviting me, expecting me; *Arise my Love, my Dove, my Spouse, my Fair one, and come: The night is past, the day is present, cast off therefore all works of darkness, and put on the armour of my light and love.* And I most joyfully answer thee, (O my loving Lord !) behold my heart is ready to love and praise thee, this day and evermore.

Assure thy self, that the observation of this small (and seemingly unnecessary) Rule, to wit of rising early and speedily, will add great courage and comfort to thy Soul, in the progress and practice of the spiritual Exercises: whereas on the contrary, thou shalt prove by experience, that a little laziness in the Morning, leaves a certain lumpishness and tepidity in thy interi-

our; whence it falls out, that thy works of the whole day following, want either fervour of affection, or purity of intention: Every small temptation or contradiction overcomes thee, discomposes thee, and puts all out of order.

You may here consider, 1. That whilst you were sleeping in your Bed, the blessed Quires of Angels and Saints, were singing Gods praises in heaven.

2. That many poor Souls have pass'd the pangs and agonies of death, and receiv'd their dreadful, and eternal Doom.

3. That many others have in this very night fall'n into sundry mischeifs and miseries; some pining away with hunger, others languishing in their sicknesses, others perishing by fire, water, desolation, despair, &c.

From these Considerations, will arise several affections of love, admiration, gratitude, &c.

Having thus entertain'd your Soul with these or such like pious thoughts, and ardent ejaculations, from the time of your awaking, till you have cloathed your body with its garments, (as with its sackcloaths of Penitance;) you are to cast your self devoutly on your knees before Christ crucifix'd, sacrificing to him your first fruits, by making briefly and devoutly these acts following, of Adoration, Thanksgiving, Oblation, Protestation, Petition.

1. I adore thee, O omnipotent Creator! from the very depth of my heart and soul, as my soveraign and only Lord and Love; from whom I had my first beginning, have my present

lent being, and hope my future happiness.

2. I return all possible thanks to thy infinite goodness, for all thy gracious blessings and benefits, bestow'd on me, a most unworthy, undeserving, sinful wretch.

3. I offer to thy divine Majesty, to supply my own indignity, the most dearly beloved heart of Jesus, thy Son and my Saviour, with all the Merits of his blessed life, and bitter passion, and whatsoever is grateful unto thee in heaven and earth.

4. I protest and promise for the future, amendment of my life, reformation of my manners, performance of my duty, and a more serious tendency to thy love and service.

5. Grant unto me, I beseech thee, O my gracious Lord God! (and to all them for whom I ought to pray;) wisdom to know thy holy will, and courage to execute it: give me grace to avoid sin and scandal, and to work with fervour, and walk uprightly in thy presence, this day following, and all the days of my life.

Or, if your leisure permits, you may enlarge your self, and elevate your Soul towards the glorious and incomprehensible Trinity; acknowledging your own nothing, and adoring his infinite Essence, with the same feeling of his presence, as his holy Prophet seem'd to have when he exclaim'd.

O my dread Sovereign! all my substance and being, is a meer nothing, before thee.

Without thee I was nothing; and what I now am by thy power, I here annihilate in thy

presence, by an humble sense of my own meanness, and of thy greatness; of my ignorance, and of thy wisdom; of my misery, and of thy mercy.

I came from nothing by thy gracious favour, and I return into my nothing, by confessing what I should be without thy continual support, and by acknowledging what I am by thy free liberality.

I adore thee, O eternal, supream, sovereign Being! O Being, upon which depends all Beings! O Being, who art all things in thy self, without which all things are nothing at all.

Being! in which, all that is, subsists; from which, all proceeds; by which, all is maintain'd; for which, all labours; under which, all obeys; to which, all relates; and without which, all would perish.

I adore thee, O powerful Creator, and pious conservator of all things! in whom, and by whom, the inanimate Creatures have being, the animate life, the sensitive feeling, the rational understanding, the virtuous grace, the blessed glory, the damned subsistency, the actual essence, the possible idea's: out of whom, if there be any thing, 'tis only sin, which has no being.

I adore thee, O my great, glorious, gracious Lord God! and humbly acknowledge thy superiority, and my dependency; thy power, and my subjection; thy immensity, and my littleness; thy all, and my nothing.

Then

Then entring into a serious consideration, of the large benefits receiv'd from his liberal hands, exclaiming with the same Extasid Prophet, say,

What gratefull acknowledgments shall I return to my Lord God, for so many great signal favours which his love and liberality have shew'd down upon my head ?

He created me, when I was nothing ; he redeem'd me, when I was lost ; he justifies me, tho' I was a sinner ; he will crown me, if I continue just.

He has given me a being, restor'd me to a good being, offers me a gracious being, prepares for me a glorious being.

He bestow'd on me his Image in my Creation, his Blood in my Redemption, his Spirit in my Glorification.

And above all these benefits, he has given me his eternal love, which prepar'd for me before all time, all these infinite favours ; *I lov'd the (ô N,) in my eternal charity.*

And is not the sight of so many benefits, (which are more remarkable in my own particular, than in divers others) a sufficient motive to draw acts of eternal praise and gratitude, from my affectionate heart and mouth, towards Thee, my gracious, glorious, and bountiful Benefactor ?

Wherefore (O my liberal Lord and Lover !) I here present thee with all the thoughts of my understanding, all the affections of my will, all the acts of my memory, all the

motions of my appetite, all the idea's of my imagination, all the desires of my heart, all the functions of my senses, all the faculties of my soul: *My very bones, marrow, and bowels, shall exclaim* (after their fashion) by an interior feeling of gratitude; *Lord who is like thee*, in greatness, goodness, graciousness, love, and liberality?

Then reflecting upon your former ingratitude, frame a general act of compunction and contrition.

But ah! ungratefull wretch that I am; how have I abus'd all these thy benefits, blessings, and favours? How have I perverted the gifts of Nature, mis-employ'd the gifts of Fortune, rejected the proffer'd gifts of Grace, contemned the promis'd gifts of Glory.

Casting here a glance upon the most grievous sins of your life past.

And oh! how deeply is my soul confounded at her strange disloyalty?

Then resolve courageously to amend all that is amiss, and to correspond better to Gods grace for the future: and in particular, to employ the present day to the divine honour, glory, and service, saying with the Psalmist,

My soul is prepar'd (O my Lord!) to perform its duty more faithfully for the future: Direct (I beseech thee!) my thoughts, words and actions, thou who disposest my heart: Enable me to do, thou who inspir'st the desire.

Let this day, which begins with the invocation of thy sacred Name, pass on in the observation

servation of thy holy Law, and end with the benediction of thy gracious favour.

After this general resolution of well employing the day, you are to propose to your self in particular such principal actions, wherein you may probably be that day engag'd; ranking them in their several orders, and assigning to each one its due time; proper place, and just measure.

I humbly offer up to thy sacred Majesty, all these actions, (and whatsoever else the variety of humane affairs, and worldly accidents, may this day produce) with a pure intention, to seek thy only honour and glory in their performance, and committing the whole success to thy divine will and providence.

They who aim at higher perfection, are daily to employ their time in the practice of these two Points.

1. *Profound Humility.*

2. *Cordial, and continual abnegation.*

Questioning their Souls thus:

O my Soul! the Son of God, sweet JESUS, is dead for our love, and we must dy shortly, perchance this very day; let us then do something extraordinary for our dear Saviours sake, and for the expiation of our sins. What shall we leave, perform, reform, suffer, for his love and honour? wherein shall we humble, deny, resign our selves?

You are to persuade and assure your self, that this present day is lent you, to prepare and dispose your self in it, for the future day of Eternity, and therefore resolving to make the right use thereof

thereof, say cordially with the Royal Prophet.

Now I will begin; My time past is totally lost, and therefore this very day and hour, I will begin to make some amends, and correct all my former faults and follies, by my future fervour and faithfulness.

In particular, I fully resolve and purpose,

1. To avoid *such* occasions of sin, curiosity, loss of time, &c.

2. To fight courageously against *such* a Temptation.

3. To mortifie *such* a Passion or Imperfection.

Take courage, O my Soul! behold Jesus thy Lord, and Love looks upon thee: 'tis for Eternity thou labour'st, and who would not cheerfully pass over these moments of pain and trouble, to possess thee, O blessed Eternity!

O sweet Jesu! that every hour of my life, and every motion of my heart, might praise thy sacred Majesty! O that every step I tread might draw me nearer and nearer unto thy Love!

After all your good resolutions, you must acknowledge they came from Gods grace, and that the execution thereof, depends wholly on his goodness: and therefore you are humbly to offer him your heart, with all these holy desires and designs, in beseeching his blessing upon them. And so,

Conclude this Morning Exercise, by imploring his powerfull assistance for their effectual performance, saying with the Prophet,

Keep

Keep my steps in thy paths, O Lord! that my weak, and wearied feet, may not stumble and fall from the way of thy blessed Law and love.

Thy divine glory, is my desired Heaven; let thy holy Will, be my way to it; let thy grace, be my guide to it; let my obedience, be my steps towards it; let thy strength, be my support in it.

Let me walk in thee, for thee, to thee: In thy Spirit, for thy Honour, to thy Kingdom.

And if any stumbling-block lies in my way, during the course of my this-days-pilgrimage, remove it (O merciful Creator!) with the powerful hand of thy holy Providence; or cause it to serve, (not as an occasion to divert me, or as a snare to shackle me, or as a clog to retard me: but) as a spur to excite my diligence, in the succeeding race of thy divine love and service. Give me courage to run through, by, over, or under all that I meet with, that so I may happily meet with thee, the only intended, amiable, and desirable object of my soul, for all time and eternity.

2. *The Regulation of the Day.*

Consisting in the practice of these Six following Points.

That you exactly observe the formerly made division of the hours of the day, executing each intended action, at the time, in the manner, and with the premeditated conditions

ons and Circumstances; yet not servily tying your self to any thing, but performing all with a free, pleasant, and peaceable Spirit.

2. That you endeavour to renew your general intention, (of referring all to God's honour and glory) at the entrance into each particular action.

3. That you fall not so eagerly upon any exterior affair, as to have your heart wholly fix'd upon it, and your mind totally taken up with it.

4. That you examin all that occurs, before you give it a full entrance into your interior: considering briefly, whether it be good, bad, or indifferent, and so presently embrace it, reject it, or behave your self indifferently towards it.

5. That you return often by reflection into your heart, to avoid the surprisals of your enemies.

6. That you entertain your thoughts with the continual feeling of your Creators sweet and powerful presence in your Soul, by making use of frequent and fervent Aspirations, and Facultory Prayers, either Vocal, or Mental.

This last point, to wit, [The continual consideration of the divine presence] is the Exercise of Exercises; and which being alone well practis'd, is alone sufficient to bring you to great purity and Perfection.

Let it therefore be your daily and hourly endeavour, to look always upon the Divine Majesty, (as every where nearer to you, than you can be to your self) and to aspire frequently and amorously to him (at least in heart, if not in words)

in this or some such manner; (as the several occasions, your own affections, and the Holy Ghost's inspiration, shall suggest.)

O my God, and my All! O my Soul, where are we? what do we think of? who sees us? how are we employ'd? why loose we our time, which is so precious? Jesu, I crave thy pardon, and implore thy grace and mercy. O my Lord, grant me thy love! O my Saviour, sweeten my labours, &c.

And this you may briefly, sweetly, and most profitably practise, at all times, in all places, employments, companies. But before you go abroad, you may thus piously premeditate.

1. That many have pass'd out of their Houses in perfect health, and never return'd home alive: why may not the same befall you?

2. That your Conscience will be much quieter in the Evening, for having begun well your Devotion in the Morning, and discharg'd well your duty in the Day time.

3. That to go forth into the world, is to meet many troubles, pass many dangers, and perform many duties; therefore rush not rashly into it, without recommending your self to God, and craving his blessing and assistance.

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3. *The Exercise for the Evening.*

Having thus pass'd on the Day in these interior entertainments, and such exterior employments as were suitable to your Calling ;

Recollect your self, at a fit hour, and in a place convenient, in order to your Evening Exercise : And begin it with an act of Thanksgiving.

I Render thee most humble and hearty thanks, (O my gracious Benefactor !) for all thy blessings and benefits, bestow'd on me generally in my whole life time, particularly in this present day.

O the multitude of thy mercies and favours, conferr'd upon so poor and sinfull a creature, (who deserves nothing but to be utterly forgotten and forsaken by thee ;) in Nature, in Grace, upon my body, upon my soul !

Thou hast given me (O my glorious Creator !) a rational being, and stamp'd it with the sacred Image of the Divinity ! Thou hast bestow'd on me thy own eternally blessed Son, to dy for my sins, and left thy Sacraments for my spiritual sustenance and comfort ! Thou sendest me thy inspirations to excite me, commandest thy Angels to guard me, and promiset thy Kingdom to encourage me !

Thou hast thus long born with my negligences, impieties, and impenitency ! Thou hast hitherto withheld the thunderbolts of thy Justice

stice that were hanging over my head ; shut up Hell's mouth, which was gaping under my feet ; repress'd the Devil's rage, who was ready on every side to devour me !

Thou hast expected my Conversion with long patience ; desir'd it with much love ; invited me to it with many sweetneses ; provok'd me to it with frequent summons ; press'd me to it with fearful threatnings.

Thou hast daily renew'd all these thy divine benefits, by still continuing them, even till this present and now pass'd day ; in which thy paternal affection, compassion, and providence, have most particularly shew'd themselves in my behalf : All which my Eyes cannot choose but admiringly behold, and which my heart does here most gratefully acknowledge ! exclaiming with thy holy Prophet,

Praising I will invoke thee, my Lord and my God ! I praise thy bounty for the Benefits already receiv'd ; I implore thy gracious favour for their future continuance ; and I invoke thy holy light, that I may see and know my former ingratitude, negligence, and disloyalty ; that seeing and knowing them, I may detest and deplore them ; and by deploring them, may make some satisfaction to thy divine Justice.

Then begging light, and confessing your own ignorance and blindness in the knowledge of your self : say with the same Prophet,

Who is he, (O my Creator !) that can clearly conceive, and truly understand the number
and

and the enormity of his offences? Give me a glimpse of thy heavenly light, (O my gracious Lord!) that I may discern the manifold defects, excesses, commissions, and omissions, which my frailty, my rashness, my proneness to evil, my perverse customs, have this Day drawn upon my thoughts, my desires, my discourses, and my actions.

Then descend to a particular Discussion of your Conscience.

1. Reflecting briefly upon the Places, the Companies, the Occasions, the Discourses, the Objects, the Affairs of the whole day.

2. Considering seriously. 1. What Passions have had greatest power over your spirit. 2. What evil Customs have return'd to tyrannize over your Nature. 3. To what imperfections you have been most subject. 4. How you have perform'd your Morning resolutions, of doing this, avoiding that. 5. How you have comply'd with the Obligations which concern your special calling, charge, and condition.

3. Marking particularly, upon each one of these heads, your most notorious Excesses, Omissions, Commissions, Negligences; and

Then conceiving a general hatred, horror and detestation of all sin, say briefly,

O my Soul! How ill have we imploy'd our Time and Talent, which were lent us to merit Eternity.

O my Lord and Maker! I am most heartily sorry for all these sins, defects, and imperfections, which by thy divine grace and light
I have

I have now discover'd in my Soul : and humbly implore thy merciful pardon, both for them and all such others, as have escap'd my memory.

But if in the Examination of your conscience, you there take notice of any mortal Crime: Be sure to confound your self immediately in your Creator's presence; Crying out in the bitterness of your Soul,

O my strange Frailty, Malice, Ingratitude ! Whence is it, that thou (my justly irritated Creator !) commandedst not the Earth instantly to swallow me, or Fire from Heaven to consume me, or thy exterminating Angel to cut me off ?

Whence is it, that thou withheldst thy breath from blasting me, (in the very height of my sinful Action) with sudden death ; or that thou sent'st not some of thy instruments of Justice, to revenge this horrid injury, by razing me from off the Earth's surface, and hurrying me head-long into the dismal, inexplicable, interminable torments of Hell ; being the place, which is only proper (and therefore prepar'd) to receive such ungrateful, ungracious, and perverse wretches.

And why is this favourable delay of thy divine Justice afforded me, (O my patient and compassionate Lord God !) but only to give me time to recall my self from my wickedness, and to call upon thy Mercy and Goodness ?

Behold, (O my Creator !) I call, I cry, I come to thee, as a poor, wretched, miserable Criminal ! I call to thee for Pity, I cry to thee

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for Mercy, I come to thee for Pardon : And I resolve, purpose, and promise, (by the assistance of thy Grace) seriously to correct, speedily to confess, and willingly to satisfy for what is amiss in me.

And this not for fear of Hell-fire, which I have deserv'd ; not for the loss of Heaven, which I have forfeited : but for the love of thee, (my Lord God !) whom I have offended. I acknowledg my self worthy of thy Punishment, unworthy of thy Inheritance ; But that, which chiefly grieves me, is the having injur'd thy Goodness : The consideration of having offended thee, (my loving Father !) more lively pierces my soul, than the apprehension of my sufferings, or the loss of my Childs portion.

Wherefore, even for thy own sake, (O compassionate Father !) pity, relieve, and receive thy poor repenting, and returning Prodigal : who even for thy own and only for thy sake, heartily detests all his sins, sincerely promises his amendment, and humbly craves thy pardon.

They who have more time and leisure (and who desire to become more truly spiritual) may here, before they betake themselves to their rest, make these five internal affectionat acts.

1. *A Spiritual uncloathing of our Souls.*

Return securely (O my Soul !) into thy place of rest ; Repose sweetly, quietly, confidently in the bosom of the divine Bounty !
Rely

Rely intirely upon thy Lords love and mercy;
And cutting off all cares and Curiosities, all
fears and desires, remain here contentedly;
without diverting thy self with any other
Objects.

Behold, O my Lord and Lover! I abso-
lutely renounce all but Thee, humbly casting
my self into the arms of thy most holy dispo-
sition, Providence, and Protection.

I will henceforth aim at nothing, but the
advancement of thy Honour, the accomplish-
ment of thy Will, the encrease of thy Love,
and an Union with thy self.

O how truly happy wouldst thou be, (my
yet unmortifi'd Soul!) were thy Affections once
free, and not Chain'd to any Creature? that
thou couldst readily, resolutely, resignedly,
throw off all; and take the naked Cross for
thy total Inheritance!

Thou (O my loving Lord Jesu!) wert born
naked in a stable, dy'dst naked on a Cross;
were put naked into thy doleful Mother arms,
to be first bath'd in her Tears, and then bury'd
naked in anothers Sepulcher: and shall
not my Heart and Soul burn with the love of
an external and internal Nakedness?

Live my Lord Jesus! depriv'd of Father and
Mother, on the Cross: Live Mary, depriv'd
of thy only Son, at the foot of the Cross: Live
naked Cross, and live this holy Nakedness;
Live my Beloved to me, and I to him.

Uncloath me therefore, (O Jesu!) 1. Of
all sin. 2. Of all affection to sin. 3. Of all cu-
riosity

riosity and vanity. 4. Of all sensuality. 5. Of all inordinate passion. 6. Of all self-complacency, self-judgment, self-love, self-will. 7. Of my whole self, and whatsoever is displeasing to the pure eyes of thy divine Majesty.

2. *A most profound Humiliation of our Souls.*

O My Sovereign Creator! I most heartily acknowledge my own baseness, misery, weakness, wickedness, nothing: I perfectly hate, dislike, and loath my self, and all my own proceedings.

Behold me, (O Lord!) lying here prostrate at thy feet, as a poor Publican, not worthy to lift my Eyes towards Heaven, or to take thy sacred Name into my sinful mouth!

But what more can I do, (O my Maker;) than offer up to thy Majesty an humble and contrite heart, fully prepar'd to suffer what thou shalt please to command it: And lo, I present my whole self, bound hand and foot, before the Throne of thy Mercy, to be adjudg'd according to thy Will.

Lord! I fly not from thee; I appeal not from thy Sentence; I pretend no privilege; I plead no excuse.

Exercise thy justice here upon this my rebellious Body: Hack, and hew me, cut me, and crucify me, as thou pleasest: Only pardon my sins; Let me live in thy service; Dy in thy favour; and Enjoy thy Love for all Eternity.

3. A

3. *A recommendation and resignation of all,
to the Divine Majesty.*

INto thy holy hands, (O Heavenly Father!)
I recommend my Spirit, my Memory, my
Will, my Understanding, my Senses, my
Actions, all, that I have, and am.

I cast all at thy sacred feet; imploy them
all as best likes thee, that by them all thou
mayst be prais'd, serv'd and lov'd, purely,
perfectly, perpetually.

I entirely resign my self, and all to thy
most sacred Will, in life and in death, for
time, and for Eternity. And will resolutely,
cheerfully, and affectionately, say, and sing at
all times, in all places, upon all occasions,
Our Lords Name be ever prais'd, his honour
always promoted, his Will eternally per-
form'd, by me, and by all his Creatures.

4. *A hope and confidence, that God, whom
we Love, and who Loves us, will
do, what is best for us.*

BEhold, (O Heavenly Father!) I here
place my self under the wings of thy pa-
ternal protection, by an immutable Act of
filial Confidence and faithful Affection; hum-
bly committing all, that any way concerns me,
to thy most holy Providence.

In this Center (O my Creator!) I will ir-
revocably fix my Heart and Hope: making
it my sole imployment (during this my life's
Pilgrimage) to please, praise, and love thee;

and not doubting, but thou wilt provide for me, preserve me, perfect me, and (at thy own appointed time) bring me to thy perpetual Happiness.

In this Act of Love, Hope and Confidence, I will securely sleep, expire, and dy the death of Love: Living no more to my self, for my self, in my self; but thou (my loving Lord!) living within me: leaving to thee all care of my self; and not fearing, what can befall me in all future time and Eternity.

5. *A Divine Sleep of Contemplation.*

AND now composing my Body to sleep, my Heart shall remain awake to thee, (my Lord and Lover!) Tho' my Understanding remains vacant from all discourse and images, my Will shall be still working, watching, and melting away in Acts of Love to thy divine Majesty.

O sweet and secure sleep! O sincere and solid repose! O pure and perfect pleasure! O the difference, between this spiritual and all fleshy contents! How great (O Lord!) is the multitude of thy sweetness, which thou hast laid up in store for all such, as truly love and faithfully serve thee!

O Lights! O Delights! O Extasies of Spirit! O sweet Spouse of my soul! Wound me, Burn me, Consume me, Annihilat me in the Abissal depths of thy divine Love and Union.

Then put off your Garments with all modesty and civility: being never without some pious thought.

thought in your heart, or some Ejaculatory prayer in your mouth: *As,*

O Saviour! how barbarously wert thou uncloath'd, to be nail'd naked to the Cross?

Uncloath my soul, (sweet Jesu!) of all its evil habits, and idle affections, &c.

Composing your self in your bed, you may say, or think thus:

This Bed may perhaps be my Grave, this sleep my Death, and my next Uprising may be my Summons to the Sovereign Judges terrible Tribunal: O dear Saviour! dispose of me at thy Pleasure for time and eternity.

Endeavour to take your sleep (which is a natural action) with a Spirit of Devotion: so making meritorious each minute of time, (whereas Sleep seems to rob you) by loving God with your Soul, even whilst your Body has no use of Sense, either Actually, by breathing forth affectionat Aspirations, as oft as you awake, or Virtually, by the vigour of your now well made Intention: And thus you may say with the Spouse in the Canticles; I sleep, but my heart watches.

Then quietly shut your Eyes, and fall asleep, upon some good Cogitation, or pious Affection: (For the last thought at night occurs commonly first in the Morning; saying with Jesus on the Cross.

Into thy hands, (O heavenly Father!) I commend my Spirit.

If sleep seizes not presently upon you, say three Pater-nosters and Aves: The first, for the faithfull departed; The Second, for the now sick

sick and agonizing ; The third, for all your enemies : Which are three Spirituall Allms-deeds.



¶ II.

Directions for Prayer and Meditation.

They, who aim at the perfection of Virtue, and desire to make a solid progress in Spirituality, must (besides the Morning and Evening Exercises before prescribed) daily, duly, and perseverantly apply themselves to Prayer at fit and set times ; and never omit it upon any pretext whatsoever, as far forth as Obedience, Charity, and Discretion will permit.

There are four sorts of prayer ;
Vocal, Mental, Aspirations, Transcendent.

1. **V**ocal Prayer, is the most imperfect of all, as having the least share of Spiritual light. Yet it is the most proper for Beginners, till the Soul becomes more internal : And it is to be perform'd (especially when it is of obligation) punctually, leisurely, distinctly, devoutly.

Be sure to make a good choice of your Vocal Exercises : preferring those before all others, which excite you to most Devotion, and which afford the sweetest relish to your Souls appetite.

2 **M**ental Prayer, consists of three parts; Preparation, Meditation, Conclusion.

Preparation has three Acts:

The first is a Lively, Humble, and Amorous apprehension of Gods Presence, who is with you, within you, your Life, your Love, your All.

The second is Purity of Intention; protesting, you come to Prayer, only to praise, please, and honour the Divine Majesty: and happen what will, that you will do, as far forth as his powerfull grace shall enable your weak endeavour.

The third is Invocation, by which you heartily beg light from the Father of Lights; humbly acknowledg your own Nothing; and intirely abandon your self into Gods holy hands in all things whatsoever.

Meditation has also three Acts.

Consideration, or a quiet search into the matter propos'd, that you may win your will to God.

Affections and Desires, to do this, leave that. love God, hate Vice, &c.

Resolutions, firm purposes, and protestations, to practise, as your will is inclin'd, as your Understanding is Convinc'd, and as your soul is now inspir'd.

Conclusion has likewise three Acts.

Thanksgiving for all Gods benefits in general and particular: especially for the grace, he has now given you.

Petition, craving that by your Creators mercy, your Redeemers merits, and the Saints mediation, all your defects may be pardon'd, your Wants supply'd, your Wounds cur'd, your Wishes accom-

accomplish'd : and imploring a special assistance for the putting in execution of your now made Resolutions.

Oblation of your self, body, soul, present prayer, all, to the divine Majesty.

3. **P** Rayer of Aspirations, or, Ejaculatory Prayers, are short, sweet, frequent and fervent desires, requests, elevations, and affections of the Soul to God.

These are of several sorts : and may be made either in the Heart only ; or by the Heart and Mouth jointly.

Of this sort of Prayer See more in our Spiritual Conquest.

4. **T** He last, purest, perfectest, and highest manner of Prayer, is made only by a certain adhesion of the devout soul to the divine Will, without any Vocal expressions, Mental discourses, or any Images whatsoever : But by a simple, general, obscure light of Faith, and a fervent, Attentive, Intensive motion and Union of Love.

Of this Prayer See also our Spiritual Conquest.

A way to Meditate upon any Virtue, or Vice.

1. **A** Fter a lively apprehension of the divine Presence, an humble acknowledgment of your own unworthiness, and a rectifying of your intention, as above : Ponder wherein the Virtue, you desire, or the Vice, you detest, do's really consist.

2. What need you have to get this, and to root out that ? How happily you should live, could you obtain it ? What you lose by not having it ?

3, What

3. *What did your blessed Saviour teach and practice; What our blessed Lady, or such a Saint? What says [your Rule, or] your Conscience, or what is your Obligation touching this matter?*

4. *Now what means are there to purchase it? What are the occasions, which nourish this Vice, this Passion, this Imperfection: and hinder this Virtue or Perfection? What Remedies? What Practise?*

5. *Then purpose and resolve upon them courageously and confidently: not doubting, but that in due time you shall taste the fruits of your faithful labours and diligence, &c.*

And to perswade your soul to what you intend, you may add these affective Considerations.

1. *If my sweet Saviour were now personally present, and ask'd, what I should do in such a case, what Counsel would he give me? I will attentively listen to his words, cordially answer his Inspirations, and effectually follow his Directions.*

2. *If some dear friend should demand my advice in this matter, What would I answer him? My soul shall relish now the same Food, which it would then chew for another.*

3. *Why was I Created and Redeem'd? Call'd to Gods faith and service? Why have I time still lent me? I will be an Impartial Judg; Condemn, Punish, Resolve, Amend.*

4. *What do's most trouble and hinder my holy Design? This inordinat affection, this creature, this pleasure, this thing, which withholds*

holds me from my God ; Is it better, than he is ? More worthy to be lov'd ? More beneficial to me ? Shall my soul be ever satisfi'd or quieted with it ? At the hour of my death will it plead for me, or protect me from my Creators wrath and Judgment ? Is it capable to make me now Holy, or eternally Happy ? If not ; what a strange Blindness, and Madness is it, for me to leave God, and adhere to it ? Resolve accordingly.

*General Rules to be observ'd in
all Prayer.*

In all your practises of Prayer, and duties of Devotion, Let these general Rules be carefully and constantly observed:

1. **B**egin your Prayers with quietness and liberty of Spirit : that is, endeavour to have your heart disinterest'd from all business and all creatures : Thinking, whither you go, and what to do.

2. Be sure to bring with you to Prayer, either in Book, or Mind, these two things : 1. The points, or at least the ground work of your Prayer or Meditation. 2. What you intend to obtain by this Prayer.

3. In the progress of your Prayer, be careful to avoid these two Extremities :

1. An indiscreet tying and bending your Brain and Mind to Attention. 2. A negligent giving of liberty to wandring imaginations.

4. If

4. If you find your Heart troubled, confounded or dispers'd; Reduce it sweetly, and encourage it to talk with its only Lord and Love about the important affairs of Eternity: Thus quietly checking your self, and recalling your Imagination: Where are we? What do we? Whom seek we? God, Angels, Saints are present; and am I not present to my self?

5. When your darkness, dryness, dullness, temptations, or distractions, will permit you to do (as it were) nothing in Prayer: You are not therefore to be dismay'd, or desist from keeping on in your course at set and ordinary seasons: But call to mind these three points with faithful diligence, resignation, and indifferency.

First, what was your intention in now coming to your Prayers; and fall presently to the practise thereof.

Secondly, assure your self, That to suffer for God being absent, and to enjoy him being present, are of equal Perfection: And one of these you may always do, by being to either of them indifferent

Thirdly, That you came to your Prayers for two ends;

1. To adore your Divine Maker, To cast your self at his feet, To be dispos'd of at his pleasure, To know his holy Will, To receive his sacred Commands.

2. To lay open to him your Wants, To discover to him your Wounds, To present to him your petitions; to seek relief, receive redress, beg an Alms. Now the first of these Ends, (which

(which is Noblest and Purest) is always in your own power to perform; and therefore That alone gives a sufficient value and merit to your Devotions.

A Direction of our intention, at the beginning of our devotions.

Open my mouth (O my Lord and Maker !) to bless and praise thy divine Majesty ; Cleanse my heart from all curious, noxious, and distractive thoughts ; Enlighten my understanding, recollect my memory, inflame my will, purify my intention, settle my attention, excite my devotion, elevate my affection, curb and compose all my interior and exterior senses :

That I may worthily, reverently, and religiously, perform this Morning [Evening] Sacrifice of Prayer, and that in union and virtue of those most pure and perfect Prayers and Praises, which thou (O Jesu my Redeemer !) living upon Earth, offer'dst up to thy Eternal Father ; Mine may be now acceptable in thy sight, profitable to the Living and Dead, and Honorable to thee and thy Saints.

At the end of our Devotions.

Recieve (O merciful Creator !) this my Morning [Evening] Sacrifice ; which I have offer'd up, and intended to the Glory of thy Name, the Honour of thy Saints, the Good of my own Soul, the Reduction of all sinners, and the benefit of all the faithful living and departed.

As-

Accept (O pious Father !) my poor endeavours; Pardon (O merciful Redeemer !) all my Defects and Negligences: Give me, (O good Holy Ghost !) efficacious Grace, to put in due practise my now made purposes and resolutions.

Glory be to the Father, and to the Son, and to the Holy Ghost; (For the benefits of my Creation, Redemption, Sanctification:) As it was in the beginning, (when the Morning Stars prais'd thee,) Is now, (in the Church Militant,) And shall be world without end, (in the Church Triumphant.) *Amen.*



¶. III.

Practical Exercises, (dilated with Acts, Affections, and Elevations) upon the chief Christian Virtues.

The First Exercise.

Of Virtue in General.

Divided into seven Points.

1. A Generous Resolution to Practise all Virtues.

BEhold, (O sacred and undivided Trinity, Father, Son, and Holy Ghost !) an unworthy, wretched, weak, and wounded Soul, groaning under the burden of her own abyssal
misery.

misery, Terrifi'd with the consideration of thy inscrutable judgments, confounded at the memory of her former sin, sensuality, disloyalty and ingratitude, all cover'd with shame, and encompass'd with sorrow, humbly prostrates her self before the Throne of thy dread Majesty, and presents her petition to thy infinite mercy.

Thou hast been pleas'd, (O benign and bountiful Lord and Lover ! whose mercy is above all thy wonderful works) to expect her hitherto most patiently : *How long shall I suffer you ?* Thou hast most piercingly invited her : *Why will you perish ? as I live, I desire not the death of a Sinner.*

Thou hast most piously call'd her : *Come to me, all you, that labour and are laden, and I will receive you, release you, relieve you, revive you.* Thou hast efficaciously touch'd and terrifi'd her with thy threats : *Sin no more lest a worse thing befall thee.* Thou hast powerfully drawn her with thy promises : *No eye has seen, nor ear heard, nor heart conceiv'd, what I have prepar'd for them, that love me.* Thou hast confirm'd her in a lively Confidence of thy goodness : *It is I, fear nothing.* And finally, Thou (O my all merciful Lord God !) hast put Contrition into my heart, Confession into my mouth, Satisfaction into my hands, and unfeigned Resolutions of a total reformation into my whole man : *This is the change of thy right hand, (O powerfull Creator !) the great and glorious gift of thy grace, and the effect* of

of thy only goodness; & to thee therefore alone be ascrib'd all honor, and praise for evermore.

My (now unfetter'd) Soul aims at a higher flight; she is become by thy blessing more sensible of these thy benefits, and more zealous of her own good; and therefore covets a nearer conjunction with thy self, her belov'd object: Ah! *Who will give her the wings, of a Dove, that she may strongly soar up to thee,* her amiable Sovereign; and sweetly rest in thee, her only satisfying Center?

But alas! What am I, what have I, *what can I do,* O my Lord, my life, my love? where is my courage to set upon so high an enterprize, and *what is my strength* to atchieve it? The evil habitudes of all sin and sensuality, have yet an over-swaying power in my weak Soul: Her long continu'd customs of vice, and extraversion, lye still, as lurking Centinels, to stop her free passage into her own interior: the usual Objects of her outward senses busy, and blind her inward eyes, and divert her from beholding Virtues beauty, from considering her own natural excellency, and from contemplating thy infinite bounty.

Break all these strong bonds for me, O all powerful Lord God! And let the same grace and goodness, which has so forcibly *destroy'd the root of sin,* and *dispossess'd Satan* of his empire in my heart, implant it now with solid virtues, and re-instate Thee it thy own just heritage and habitation. Let my heart, soul, senses, and whole man, (all which have been formerly

Dens of Thieves, Deluges of all Impiety, and Receptacles of all vices) become new Paradises of all Perfections, and Gardens of Delights, wherein thou (my Lord and Lover) mayst henceforth take thy true pleasure and content.

2. *Virtue is a Habit in the Soul, inclining her to produce actions, suitable to her rational Nature. She excites her self to shake off sinfull Habits; and resolves to set upon virtuous Actions.*

AH my noble Soul! how glorious is thy natural being, how great thy dignity? Thy Reason makes thee resemble the sacred Deity, beautifies thee above all sublunary Beings, puts a Scepter into thy hand, a Crown on thy head, and consecrates thee Queen of all inferior Creatures: And is it possible, that thou, (O amiable, active, penetrating, and perfect Spirit) shouldst be so strangely wanting to thy self in this one only thing, (*which is of all things only necessary*) as to be unknowing in the sacred Science of true life; and ignorantly blind, or brutishly negligent, of thy own eternal happiness and salvation?

Arise, O my immortal portion! Challenge thy own Royal prerogative; Weigh thy own worth, Regain thy lost liberty; be no longer slavishly subject to Satan, Sin, and sensuality: shake off all these shackles of evil customs, vicious inclinations, and bestial affections; and set upon actions, more noble, & more conformable to

to thy own rational nature. O be no longer the only monster amongst creatures by wilfully declining, and basely degenerating from the beautiful order of thy great Creator: but be now at length as desirous and diligent to acquire those virtuous habitudes, which are answerable to thy excellency; as thou wert formerly ready to follow all unreasonable and unproportionable impurities.

Yes, (O my Lord, and Lover !) I will quit all evil customs, and accustom my self to such pious employments, as may restore virtuous habits in my Soul, that it may become agreeable to the eyes of thy divine purity: I will endeavour to forget, and forsake, what I hitherto have been; a vicious, wicked animal; and become henceforth a new man; religious, virtuous, rational. This is fully resolved on, O my Saviour, and faithfully promis'd: Support my frailty, (O my only encourager and comforter !) with the efficacious force of thy grace, and powerfully drive on my holy designs to a happy execution.

3. *The high Priviledges of Virtue; how much it is to be priz'd; and that it consists in a Mean.*

O Amiable Virtue! It both grieves me, and shames me, that my deceiv'd soul, has been so long a stranger to thy true sweetness? What marvail, if I have hitherto liv'd (or rather languish'd) as one disagreeable to my God, unprofitable to my Neighbours, unplea-

fant to my self, and a prey to my insulting Enemies; Since I have been destitute of Virtue, which can only free me from evils, afford me happiness, make me Master of my appetites, Lord of my actions, and Conqueror of my Adversaries?

How highly will I henceforth prize thee, (O precious Jewel!) how earnestly do I desire to obtain thee, and how diligently will I endeavor to purchase thee, since thou powerfully guid'st me to my own good, and smooth'st the path leading to the Sovereign end and perfection, for which I was created. Ah my poor soul! what more wouldst thou wish in this life, than to be good and perfect, what more in the next, than to be eternally happy? both these Virtue abundantly bestows on thee. Take therefore your full career, (O seduc'd Worldlings) in following your unsatiable Appetites, your wild fancies, your untam'd passions, your painted pleasures, your petty vanities, your uncontenting curiosities: Behold, I here freely and willingly quit all my interest in them; nor will I now have any farther solicitude than to follow *Virtue*, to study *Virtue*, to learn to practice this lovely *Virtue*, in all the actions of my life and conversation.

O my soul! that this golden Mean were the just measure of all thy actions! O that thou couldst ever tread in the middle track of Virtue, and never stray upon the right or left hand, into vicious extremities! O true and straight way, leading undoubtedly to my blessed eternity!
how

how few do find thee ? and how few, alas ! are they who follow thee.

Thou (O sweet Saviour of the world !) who ever lov'dst the middle ; who in the *Sacred Trinity* art in the middle of the divine Persons ; in the *Stable* art amidst the Beasts ; in the *Temple* amidst the Doctors ; on the *Cross* amidst the Thieves ; after thy *Resurrection* amidst thy Disciples ; Give grace and discretion to thy poor Servant, to lay hold on the happy Mean in all my Actions, which so highly pleases thy Heavenly Majesty. Let me neither *Rejoyce* excessively, nor *Grieve* unreasonably : neither speak rashly, nor be sullenly *Silent* ; neither *Act*, or *Omit*, any thing whatsoever, but according to due order and measure. Give me, O bountiful bestower of all good things, a solid *Faith*, unblemish'd with Atheism, and void of superstition ; a lively *Hope*, without Presumption or despair ; a perfect *Charity*, free from too much Coldness, or an over-heat of Zeal ; give me *Wisdom*, not touch'd with Negligence or Craftiness ; *Justice*, not tainted with Partiality or Severity ; *Fortitude*, exempt both from Rashness and Cowardness ; *Liberality*, devoid of Avarice, and Lavishness ; *Truth*, disengag'd from Dissimulation and Arrogancy ; *Clemency*, far from the excess either of Calmness, or Choler ; *Temperance*, secured between Immoderation and Insensibility ; *Civility*, neither absurd nor offensive.

Teach me, (O eternal Wisdom, emanated from the Divine Bosom of the most high, to

shew us mortals this middle way, as the direct means to make us here holy, and eternally happy;) teach me this most necessary Lesson, how to observe this sacred *Mean*, in all my practises of virtue and piety. How easily, alas! Can I be zealous, loving, liberal? But to be *angry and not to sin*; *love and not to lust*; to be liberal, when, where, and why! O nice point! O difficult matter, to my passionate and ignorant Soul! Instruct me, O most loving Master! restrain me from all excess, make me retire into this sweet mediocrity, reform my old man with his vicious habitudes, renew virtue in me, inflame me with thy love; that, as a new born Infant, I may appear innocent, purg'd, corrected, adorn'd, before the eyes of thy infallible Judgment.

4. *Virtues, in respect of their Origin, are either Acquir'd (by our own industry) or infus'd, (by Gods free gift, goodness and liberality:) The Infus'd Virtues are the seven Gifts of the Holy Ghost; which counterpoise the seven Evils, dishonouring our Nature.*

BEhold, I now put my Soul into thy Hand, (O merciful Creator!) as a raz'd Table, in which there is yet nothing delineated: For alas! I have liv'd thus long, (I must needs confess it to my own confusion,) without laying out my stock of *Reason*, (bestow'd on me by thy bounty, to be improv'd to my own perfection) upon the purchase of any one
Moral

Moral Virtue: My time, (ay me!) has hitherto been taken up in following Trifles; my natural Talents and Perfection, bury'd and drown'd in brutish Sensuality; my study has been Vanity; my labour, Folly; my exercises, Sinful; and all my employments generally Wicked.

To thee therefore, O liberal and loving Father, the free bestower of all blessings! To thee, O divine Son, and sweet Saviour of the World, the equal fountain head of all goodness! To thee, O sacred Spirit, coequal Author and dispenser of all graces! do's my poor and empty soul make her most humble addresses desiring to be replenish'd with such supernatural gifts, graces, and virtues; as may not only enable her to act always according to reason; but also readily to obey thy heavenly Motions, and follow the conduct of all thy holy Inspirations.

Give me *Wisdom*, O my God! to know thy divine and Eternal Truths: *Understanding*, to penetrate the secret mysteries of thy sacred Word: *Prudence*, to assist and counsel me in all my undertakings: *Force*, to conquer all Crosses, and condemn all contradictions: *Knowledg*, to make the right use of creatures and temporalities in order to thy honour, and my own eternal happiness: *Piety*, to make me ever religious in thy presence: and *Reverential Fear*, to enable me to walk in all my way's, as befits an humble servant and slave before his high and dread Sovereign.

Grant (O most gracious Lord!) that I may prevent such poisonous evils, as defile my actions, and brand my life with infamy, by the counter-remedies of these sacred Antidotes.

Against *Childishness* of conversation, and employing my pretious time and Talents in toys and trifles; Let *Wisdoms* gravity win me to noble, high, and holy undertakings.

Against *Brutality*, which has hitherto fix'd my deceiv'd senses upon the outward shews, and fair appearances of things: Let piercingness of *Understanding* light me to penetrate into their inward and real value, and acknowledg thee, my Sovereign Creator, and thy sacred mysteries, hidden under the veils of all thy Words, and each one of thy Creatures.

Against my *Rashness* and inconsideration: Let the assistance of solid *Prudence* and Counsel, shew the dangers of the world, the deceits of Sensuality, and the snares of Satan; that duly seeing and considering them, I may discreetly and timely shun them.

Against my human *Weakness*, Want of courage, and Fainting in my holy resolutions; strengthen me with divine *Fortitude*, and give me courage, that I may become a Conqueror.

Against my wonted *Ignorance*; Let true *Knowledge* keep me from being any longer couzen'd: O let me so wisely discern the good from the bad, that I may henceforth frame a right judgment of all things without fallacy of Error.

Against

Against all irreligious *Profaneness*: give me a zealous sense of Piety towards thee, my Lord God, and all Sacred and Celestial Mysteries.

Against sottish *Security*; bridle me with a holy and filial *Fear*, which may continually alarm me to stand on my guard amidst the eminent dangers of this my Pilgrimage.

Give me, O pious Father, all these thy precious gifts, to assist me against these pressing miseries, and to regulate my life in all my thoughts, words and Actions. Give me *Wisdom*, *Understanding*, and *Knowledge*, to aid me in my practises of Prayer, and Introversion; give me *Prudence*, *Fortitude* and *Piety*, to direct my words, and steer my dayly and ordinary actions; and give me thy sacred *Fear*, to make me advance in these virtuous ways with safety.

5. *Virtues*, in respect of their Subject, are either *Intellectuall* and *Speculative*, which enable our *Understandings* to know and approve *Truths*; or *Moral* and *Affective*, which carry on our *Wills*, to embrace such objects, as the *Understanding* approves of. *Virtues*, in respect of their Object, are either *Theological*, which have God for their prime Object and Motive; or *Cardinal*, which furnish the means to come unto God.

Lord! how far am I from these virtues? how necessary are they for me? and how fervently do's my Soul sigh after them? Thou
hast

hast commanded me to ask, O meek and merciful Saviour! and hast promis'd me to grant: Thou hast encourag'd me to seek, and assur'd me I shall find: I humbly ask, and heartily seek these necessary gifts, graces, and virtues; give me them, O my good God! fill up my Understanding with the knowledge of such Truths, as may fix it upon thee, the eternal verity; and habituate my Will to embrace such objects, as may be in order to its happy conjunction with thee, the only essential Goodness.

I acknowledg thee, (O most bountiful and powerful Lord God!) to be the *sole Author* of these supernatural and Theological Gifts; from thee alone proceeds their whole being, birth, growth, and strength; and to thee only I address my humble Petition to purchase them. O how happy is that Soul, whom thou reachest, instructest, and endow'st with these fundamental Virtues? how becomingly will she carry her self towards thee (the amiable object of all her desires) and how diligently will she embrace the means, which lead her to thy love and friendship!

Grant me therefore (O my God!) the gift of pure *Faith*, to believe thee for thine own sake, who art the revealer of all Verities; a pious *Hope*, to trust in thee for thy self, who giv'st all succour and assistance; and a perfect *Charity*, to love thee for thy very self, who art all amiable, and infinite in thy perfections.

Grant

Grant me also (O most merciful Maker!) the comfortable assistance of the Cardinal Virtues, to forward these my tendencies towards thee: *Prudence* and *Justice*, to lead me into the right way; and *Fortitude* and *Temperance*, to level the path, and remove all occurring obstacles, hindring me from thee, my Lord, my Love, my Hope, my Happiness!

O amiable, admirable, and necessary *Virtues*! which way shall I cast about to compass you? O my Soul! why languishest thou? why sleep'st thou? arise, ask, knock at the gate of Mercy, confidently, constantly, perseverantly; and thy loving Lord will give, grant, open, and make good his own gracious promises. Ah! how poor are the pretences of worldlings? how low is their highest ambition? how unsavory are the Earths best sweetnesses? 'Tis thou, O sweet Saviour, who art the only sovereign good of my soul, and the satisfying Center of all my desires: O let me henceforth breath nothing but thee, and continually burst forth into acts of these *Theological Virtues*, which immediately unite me unto thee; & of the *Cardinal Virtues*, which are the necessary supports of my lifes pilgrimage, and the powerful instruments of my souls progress towards thy heavenly Paradise.

6. *Virtue deserves to be embrac'd, because 'tis profitable, pleasant, honorable; But chiefly, because it makes us pleasing to God.*

What is good (O Divine Virtue !) in comparison of thee, or what is not evil without thee ? Thou art the way, by which our Souls climb up to their design'd happiness : Thou supply'st all our wants during this worlds Pilgrimage, cloathing thy happy possessors with Gods grace, nourishing them with his heavenly comforts, placing them in the secure harbor of his providence and protection, disengaging them from their enemies bondage, making Death desirable, and its Pangs not dreadful. Ah ! what profit canst thou, (my poor Soul !) extract from all Created goods, equivalent to these great prerogatives ?

How much more excellent thou art, (O my immortal Spirit !) than the clay, which imprison's thee : So much more worthy are Virtues pleasures, than Sensual solaces ; in *Purity*, in *Dignity*, in *Permanency*. Alas ! are not all worldly Joys to be gather'd amongst Thorns and Thistles ; and for one poor Pleasure, art thou not left pierc'd with a thousand Pains and Fears ? Are not fleshly delights suitable to Swine and Serpents ? Are not ambitious plots the pleasures of Devils ? and the contentments of the Covetous, are they not such, as *Emmets* and *Moles* delight in ? Lastly,
do's

do's not the whole world *pass away*, with all its momentary *pass-times* and *concupiscences*; and is not *Virtues delight durable to the end*?

Yes, (O sacred *Virtue*) thou art desirable for thine own sake, honorable before men, irreprehensible before God; thou comprehend'st all sorts of goods, Profitable, Delectable, Honest; thy charms are all divine, thy pleasures permanent, thy profits unspeakable, thy honesty amiable, thy joy Angelical. And are not these solid perfections, (O my Soul!) more befitting thy purity, than the worlds false, fading, vile, and vain fooleries?

Do's not *Prudence* teach thee to prefer a greater good before the less, and substances before shadows? do's not *Reason* induce thee, *Justice* convince thee, and thy own *Nature* press thee, to set a higher price upon truth than falshood? O, 'tis time to undeceive thyself! Thou hast been too long, and too passionatly taken up with toys and trifles, been injurious to thy nature, and Foe to thine own perfection! Return, return, poor Soul, to thy pious Lord and Lover, whose image thou bear'st; Let not unworthy objects Seduce thy love any longer: Ah! wilt thou be still subject to Vices tyranny? Ever hanker after thine own Ruine? Lye perpetually plung'd in misery, and drown'd in imperfection? Be always a slave of sin and sensuality, and a perpetual prey to the sworn enemies of thy salvation? and instead of leading an innocent and Angelical life, wilt thou continue in the Track of Beasts and Devils?

— Ay

Ay me! miserable, wretched, deform'd, and counterfeit creature! *who will free me from this body of sin*, which has so weakned and wounded my Soul? thy *Grace*, O merciful Saviour, is only, and all-sufficient, to work this cure upon me thine infirm patient, almost destroy'd by my disorder'd concupiscences, born and brought up amid'st the snares and ambushes of present and powerful pleasures, and habituated to yield to the urging inclinations of my vicious and perverted nature; *Lord!* if thou wilt, thou canst cure, comfort, and cleanse my sick, sorrowful, and sinful Soul, and having dispossest'd these Legions of Diabolical Vices, adorn it with Divine Virtues, which are so proper to its noble nature, and so pleasing to thy sacred Majesty.

O *Virtue!* in thy self most amiable, but far more excellent in respect of my Lord and Lover, to whom thou art so highly agreeable! O when shall I possess thee, that by thee I may perfectly please him? The infinity of thy Being, O Sovereign Creator! and the immensity of thy essential perfections, deserve and demand of me thy poor creature, to render all glory, reverence, submission, praise, and dutiful practises of Religion, Piety, and Virtue: Thy supream power requires all perfect obedience to thy sacred Ordinances: Thy faithful performance of thy sweet promises, force me to a confidence in thy goodness: Thy immense liberality entices me to thy love: Thy incomparable height moves me to profound an-
nihilation

humiliation, self-knowledg, humility: Thy severe judgments induce me to be ever fearful of my self, and to do penance for my sins: Finally, all thy greatnesse, glories, dignities, deserve more love, laud, loyalty, than my penury can ever hope to pay unto thy sacred Majesty.

O that I had millions of hearts to adore, admire, and extol thy Divine bounty, thy infinite excellencies, and thy amiable perfecti-
ons! O that I had a Soul brim-full of all Vir-
tues, that thou mightst be truly honor'd by
me, sweetly delighted in me, and perfectly
served by me, who so infinitely and only de-
serv'd it! In the mean space, I am resolv'd
to love thee with all the powers of this poor
soul, which thou (my bountiful Lord!) hast
bestow'd upon me; I will practise Virtues,
that I may better please thee; I will refer all
my actions to thy only honour, not my inte-
rest; I will reflect on thee, and forget my
self; seek thy glory, not my own good: I will
neither live nor love, act nor omit any thing
but for thee: who art the only end, aim, and
center of all my doings and desires.

7. *Virtue is obtain'd by continual Exercise:
We must therefore lay hold on all Occasions,
and make it the End of all our endeavours.
Three necessary Dispositions.*

O God of all Virtues! who hast been
pleas'd to dictate my heart by the inspi-
on

on of these sacred desires ; divert my soul, I beseech thee, henceforth from all superfluous employments ; make her attentive to prayer, addicted to piety, enamor'd with Virtues beauty, faithful in the practise of such Acts, as may finally put me into the full possession of this rich treasure, and holy habitude, which so highly adorns and perfects me.

O my Soul ! shall worldlings be more diligent to better their Talents, more indefatigable to augment their possessions, than thou art to obtain Virtue, which can only make thee holy and happy ? O rowze up thy self ; lay hold on all occasions ; lose no longer thy time, which thy loving Lord lends thee for this purpose ; leave off these simple and superfluous cares, toys, and trifles, which are Totally useless to thy Happiness ; and fall upon Heroic, Honourable, Virtuous employments : Thou canst embrace no Counsel more prudently, nor follow any practise more profitably.

O Sacred Science of Virtue ! be thou henceforth the ordinary entertainment of my thoughts, the matter of my Meditations, the end of my endeavors ; I will employ my time and Talent in studying thy Essence, Excellency, Effects, Motives, and what else concerns thee, that I may sincerely affect thee, seriously seek thee, happily lay hold on thee, and resolutely practise thee : I will perseverantly fight against perverse nature, quell Concupiscence, cut off curiosity, repress vice, and
reiterate

reiterate these acts, till they induce the contrary habits of all *Virtues* into my conquering Soul.

O *Jesu* ! perfect exemplar of all sanctity ; who art graciously pleas'd to afford courage to weaklings, to confound the strong :

1. Give me a noble *Generosity* to set upon *Virtue* ; that I may with vigour, alacrity, and promptitude, vanquish all sloath and negligence.

2. Give me a discreet *Severity* to set upon my self ; that the caitiff pleasures of flesh and blood make me not relent in my labours.

3. Give me a meek *Benignity* and sweetness of heart, that I may peaceably, patiently, and joyfully, pass over all difficulties, remain always solac'd and satisfy'd with thy good pleasure, and permission, and persevere constantly in these my pious practises and resolutions.

The Second Exercise.

Of the Theological Virtues, and first of Faith.

1. *The Essence of Faith.*

Faith is a Theological Virtue, elevating and enabling our Souls to an assur'd (tho' obscure) knowledg of all such things, as are reveal'd by God.

PROstrat again, and humbled even into the center of my own nothing, I represent
E my

my self before thy supream Majesty; (O dread Sovereign of heaven and earth!)

I acknowledge, (O prime, infallible, and only essential verity!) that the *Just man lives by Faith*; that by it only I can have access unto thy Sacred Majesty; and that without it, it is not only vain to pretend, but altogether impossible to please thee.

I believe, O my Lord, that Faith is the first step of my Pilgrimage towards heaven; the necessary foundation, whereupon I must raise the high edifice of my desir'd perfection; and the very substance and support of all my hope of future happiness in thy blessed eternity.

I also most gratefully confess, that *Faith* is a gratuit gift of thy meer mercy, and gracious bounty; which alone mov'd thee to infuse it into my undeserving soul in Baptism, O love! O liberality!

But, ah my unfaithfulness! how poorly have I perform'd my then made public promise and profession? Alas, my disloyal Soul! Thou hast not liv'd according to *Faith's* Laws, thou hast little lov'd thy Lord, less thy Neighbour, and least of all thine own self: Thou hast scarcely dreaded thy supream Creator as thy severe Judg, much less honour'd, serv'd, and obey'd him as thy sweet Father. Thy *Faith* has been hitherto dead, and thy barren tree has not yet budded forth into blossoms, nor born any fruit of good works.

O pious and potent Lord! Curse not presently this fruitless fig-tree, lest it forthwith wither away into nothing! O cut me not yet off, nor cast me suddenly into the fire, as I have most justly deserv'd, for having thus long possess'd a place in thy Garden without any return of profit to thee, my heavenly Planter! O spare me one year longer, (Divine Husbandman!) dig about me, and refresh my dryness with the sweet streams of thy infinite mercy, that I may spring forth into fruitful works, worthy my *Faith* and profession.

Quicken, renew, revive, (O bountiful Lord!) thine own gracious gift of *Faith* in my Soul, which is dull'd, deaded, and almost destroy'd and choak'd up, with the venomous weeds of my willful sin and negligence! O give me a fresh supply of celestial light and strength, enable my poor Soul to pour forth her self here in thy Divine presence; receive thy now repenting and returning Child, pardon mercifully his past disloyalties; and graciously accept these hearty protestations of his most sincere fidelity for the future.

I believe, (O eternal Truth!) I believe all, that thy self hast said in thy sacred Scripture, and reveal'd to thy dear Spouse, the Catholic Church, as most sure and certain verities. Yes Lord; thy words are indubitable, thy Church is infallible; and I will sooner believe my self not to live, than suspect thy Prophets, Apostles, or their Successors in thy Church,

(by whose mouths thou speak'st) to be Authors of the least falshood.

I will therefore expect no greater evidence in this life, in these secret and sacred mysteries of *Faith*, than thy Divine Revelation, and thy holy Churches assertion. Ah, my soul! how well is it for thee, that thou art unable to Dive into the Councils of the Divinity? *What were the merit of thy Faith, if thine own reason could yield thee an infallible certainty?* To clear it, alas! were to ruin it; to draw the curtain, which obscures it, were to bereave it of its most convenient cloathing; to examine it too punctually were to distrust thy God: wherefore my Soul do's humbly and heartily sacrifice to thee, her Sovereign Creator, the noblest faculty wherewith thou hast endowed her, which is her *Understanding*: She willingly submits it (by an absolute captivity and blind obedience) to all thy Divine Decrees, Laws, and Ordinances, without questioning how, or why: I receive all intirely, universally, singularly, each sentence of Scripture, each sanction of the Church; without the least exception, choice, reserve, or distinction: *I beleive all, O Lord, help my unbelief.*

2. The Material Object of our Faith.

God is the material object of our Faith; who has reveal'd all truths, which are to be believ'd.

THOU (O Eternal Unity of Essence, O ineffable Trinity of Persons, O Father, Son,

Son, and Holy Ghost, in whom all things live, move, and have their being!) art the prime object of my *Faith*; to whom all truths are to be referr'd, as the first and infallible rule of all verity.

Thou hast reveal'd thy self, as an infinite, independent, eternal, perfect, and Omnipotent Creator of all things, Conservator of the whole Univers, Governor of Heaven and Earth, Glorifier of Angels, Redeemer of Sinners, Justifier of Saints, first Author, and final End of all Creatures. I believe, adore, admire, and melt away in the meditation of these thy marvellous greatneses, and Glories.

Thou hast deliver'd unto me by thy Apostles, (the faithful Interpreters of thy Word and Will) a short *Symbol*, as a compleat abridgment of the truths, I am bound to *believe*; of the good things, I am to *hope* for; and of the blessed objects, whereon I am to fix my *affection*, O Divine Creed! little in expressions, but large in mysteries; containing sweet milk for Children, and solid meat for Men; I firmly credit each tittle, thou contain'it in the same sense and meaning, it is to be believ'd: I will frequently repeat and ruminat each one of thy sublime articles; when I rise, I will remember thee; when I betake me to my rest, I will recite thee: Thou shalt be my Garment to adorn me, my Glass to dress me, my Corset to defend me, till I come to thy blessed Kingdom, (O Father Almighty, and all Mercy!) where thy self in clear vision, wilt be the reveal'd

veal'd object of my *Faith*, the final accom-
plisher of my *Hope*, and the rich recompence
of my *Love*, in thy life everlasting.

3. The Formal Object of Faith.

*Divine Revelation, is the formal object of our
Faith: by which truths are deliver'd from
God to man in divers manners.*

THOU hast made man, and plac'd him in
this world, (O Sovereign Creator !)
to know, serve, love, and please thee ; and to
praise thee eternally in the next world : But
how, alas ! can he arrive at this end, or hope
to hit this mark, unless he be heightned above
his depressing earth, elevated beyond his drossy
senses, and enlightned with a more sublime
knowledge, than his own weak reason can
reach unto ? Thy supernatural assistance,
(O Divine bounty !) is necessary to raise him
to these Blessed Objects, which are above na-
ture : His blindness is too great, and his ig-
norance is too gross, to discover the *Mysteries
of Faith*, and secrets of Religion : He must
learn this Science from thy self, (O supream
Verity !) and this assurance must be deriv'd
from thine own Divine Revelation.

And this thou hast abundantly perform'd,
(O immens fountain of all Truth !) at
sundry times, by several means, and in divers
manners,

1. By

1. By outward words; forming voices (as it were) in the air, to inform us of thy will.

2. By speaking to our hearts, which thou disposest to understand thy heavenly inspirations.

3. By interposing the Ministry of thy Creatures to denounce thy commands: Teaching us by thy Angels, preaching to us by thy Prophets, instructing us by thy Apostles, informing us by thy Scriptures, which are missives, sent from thine Omnipotency, declaring to us mortals thy pleasure.

4. By Visions, either purely Intellectual, (as in *S. Paul*;) or Imaginary, (as in *Jeremy*;) or Real, (as in *Daniel*;) all shewing by silent signs and resemblances, what thou wilt have effected.

5. By Dreams, when the outward senses being shut up from all distracting objects, our souls are sweetly inform'd of thy Divine Verities.

6. By Raptures, when our Elevated spirits, inflam'd with heavenly love, are for a time interdicted the use of their Corporeal senses and Operations, and totally taken up in the contemplation of thy infinite beauties and perfections.

7. By thine own dear Son, our sweet Saviour; (*in whom were hidden all the Treasures of thy Divine Science*;) Him thou sentst us, (O eternal and ever loving Father!) from heaven to earth, *to be our Doctor and Master*, and to teach us thy heavenly Truths, by his own divine mouth,

E 4

O my

O my God ! how great is thy love in all these manifestations, and how great is my obligation for all these thy mercies ? In how many languages dost thou speak to my deaf Soul ? Be thou eternally prais'd, for all thy comfortable words, revelations, visions, raptures, instructions, which thou hast conferr'd upon all thy Saints and Servants ; but above all, for sending thy beloved Son, thy co-eternal, co-equal, con-substantial, increated, and yet incarnat Wisdom ; to reveal the mystery of thy Law, the immensity of thy Love, the marvels of thy Mercy : O my Soul ! What glory is it, to be instructed by Gods own Son ? O my Lord ! how pleasing are thy words to my palate ? how far more sweet are they to my heart, than *is honey, or the honey-comb* to my mouth ?

4. The Rule and Judg of Faith.

The Rule and Judg, to distinguish between Divine Revelations, and Diabolical Delusions, is the Catholick Church, which alone has power to explicate the Scriptures, and judge of Tradition.

BUT since I find my self unfit and unworthy, to whom thou (O my Supream Sovereign !) shouldst particularly reveal thy Divine secrets : Behold, I here absolutely renounce all relying upon any seeming instinct, self-judgment, or proper reason, in matters of my Faith ; and intirely submit to that
Judg

Judg whom thou hast appointed to regulate, inform, and command me.

Yes, (O Jesu my loving Saviour, the only revealer of all *Faith*, and prime Author of all Truth !) Thou hast espous'd to thy self, and establish'd for thy servants an *infallible Church*, as an unshaken Pillar to lean upon, a solid ground-work to build on, a skilful *teacher and suggester of all necessary tenents*, a *speaker by thy Spirit*, and an expounder of thy words.

To deny this, (O my God) were to slander thy Providence, and suspect thy Justice : Can I doubt, but the same Providence, which so eminently presides in all human affairs, so plainly appears in the daily supply of my corporal necessities, and which has given me a Sun, by the light whereof I may guide my bodily steps from error, during this my lifes Pilgrimage ; has not also ordain'd an infallible and safe conduct for my immortal Soul, to guide it in its way to Eternity ?

Has thy Justice commanded me to believe, love, and serve thee, (O my Sovereign Creator !) upon pain of Eternal punishment, and has not thy goodness sufficiently shew'd me the means and manner whereby to effect it ?

Be thou eternally bless'd, (O my merciful Lord God !) and thy Providence ever prais'd ; which has left me a *sacred Church*, to which I may safely give credit ; since he, *that bears her, bears thee*, who art her Inspirer, Governor, and Protector.

Behold,

Behold, (O my Lord!) I will pull down the Sails of my own soaring judgment: Avant all you Heresies, Singularities, Sects, and Self-opinions; here I will dwell, since I have advisedly chosen it: in this *Ark* I fear no Shipwreck; in this *Heaven* I may safely cast my Anchor; in thy *bosom, and embraces*, (O dear Mother!) I rest secure and satisfy'd. I believe what thou tell'st me, admit what thou determin'st, reject what thou refusest: I embrace all thy holy definitions, (concerning Grace, Justification, Sacraments, and all other Tenents whatsoever, contested by contentious Hereticks) as so many Heavenly revelations: and I hearken to thy Doctrin, as to the voice of the Divinity; since the same Spirit, which spake to the world in the Apostles, continues in their Successors, which are thy present Pastors.

O what Joy, what Comfort, what quiet, what assurance brings this proposition: *Christ's true Church cannot Erre*? She never yet err'd, she never shall for the future; the malice of Hereticks, and rage of *Hell* shall never prevail against her: God is her Head, her Guide, her Instructor, *even unto the end of the World*. O my Soul! how good is it for us to be here, where only happiness can be hop'd; and elsewhere is nothing but darkness, error, and damnation! *Thou hast not done thus*, (O most loving Lord!) *to every Nation*; 'tis thy special grace and goodness to my undeserving Soul, for which she shall ever sound forth the sacred Anthems of thy praises.

§. The

5. *The Motives of Credibility.*

Christ himself is the founder of our Faith: The Greatness of the Church: The Quality of the Doctrine: The Means, by which it was planted and propagated.

When I consider thee, (my dear Saviour!) to be the Origin, Founder, Denouncer, Teacher, and Establisher of my Faith; Oh how can I doubt of its verity and sincerity! Thou (Lord!) art all truth, all might, all wisdom, all goodness: Thou hast confirm'd thy mysterious words with *such miraculous works, as none could effect, but by divine assistance: O how credible are thy Testimonies?*

When I weigh the wonderful greatness, glory, and splendor, of thy dear Spouse the Catholick Church; her antiquity, extent, succession; her establishment, order, union; her charity, constancy, sanctity, and all other her advantages and prerogatives; (which would fill whole volumes to explicate;) am I not sufficiently convinc'd, that she is not built up by human policy, but is the work of thy heavenly power? *O City of God! what glorious things are said of thee?* which hast such excellent succours from above; such admirable success against thy enemies; such amiable sweetness to confer upon thy faithful children!

When I ponder the quality of the doctrine, so pure, so perfect, so holy; forbidding all Sin,

Sin, even in the least thought or desire ; teaching all Virtue ; tending to a supernatural end, (as self-hatred, contempt of all temporalities, &c.) and ayming (O Lord !) at thy holy Love and union : How clearly dos it appear to proceed from thy self, the pure source of all sanctity and perfection ? Alas ! how unproportionable is mans weakness and wickedness to think of a Doctrin so conformable to thy Divine Greatness ?

When I also meditate on the means, whereby this *Faith* was at first planted, and soon after propagated to the utmost end of the world ; I clearly behold a hand of Heaven, and an evident draught of thy infinite power and providence. Twelve Apostles, poor, powerless, creditless persons, (proposing things contrary to mens natural appetites, and of most hard digestion to flesh and blood) to give Laws to the whole world ! to conquer and convert the Emperors, and Kings of the earth rising in expresse opposition against them ! I plainly perceive thy co-operation, *O Father of Heaven, and thy choosing of weaklings to confound the strong.*

'Tis thou alone canst be master of this sacred science ; and I may with an humble confidence cry out : *If this be error, (O Lord !) 'tis thy self hast deceiv'd me ;* since thou hast led me into this belief, by persons of such sanctity, and confirm'd it by prodigies of such efficacy.

6. Resolutions concerning Faith

ANd now, (my dear Lord and Lover!) I offer thee my poor heart, replenish'd with all these Acts, Affections, and Resolutions. O that I might dy for the defence of these infallible Verities? How willingly would I lay down my life, and shed every drop of blood in my body, for each part and parcel of this my *Faith* and profession?

Thou, O Jesu! art God-Man, and Man-God: Thou art *the Way, the Truth, and the Life*. O that I might be torn in a thousand morsels for following this way, believing this Truth, loving this Life!

Thy Church is infallible, and her decisions indubitable. O that occasion were offer'd of a thousand deaths, swords, fires, torments, to try my fidelity in this assur'd particular!

But how resolvest thou, (my feeble soul!) upon these high and Heroic exploits, who art so subject to faint, and to turn coward upon far less occasion? Alas! hast thou not often bely'd thy Faith by thy works, without any constraint or contradiction? Thou confessest a *Saviour*, needy upon earth, and naked on the Cross; and yet thy covetousness is insatiable! A *Saviour* humble and contemn'd; and thou breath'st nothing but ambition! A *Saviour* meek, merciful, patient; and thy enmities are immortal, thy injuries intolerable, thy hatred irreconcilable!

Ab

Ah weakling ! Thou yieldest at a pins-pricking, how wilt thou stand at the swords piercing ? If straws make thee stumble, how wilt thou subsist against darts ? Conquer thy self first in these lesser skirmishes, that thou mayst be constant in those greater combats.

O my Lord ! *I am reduc'd to nothing* : I praise the Conquerors, but my self perish in the smallest conflicts : I am too conscious of my own frailty, to confide in my own forces : Yet I desire to imitate the invincible courage of holy Martyrs, and tender Virgins, who for this *Faith* endur'd such Torments. Thou (Lord !) *art my only strength* and confidence : O let thy grace, (which is never wanting to them that trust in thee,) powerfully support, and shield me (thy weak, yet willing Soldier) with faithful courage and perseverant constancy in the day of battle ; and whensoever time or occasion shall exact a tryal of my true fidelity, thou (O Saviour Jesu, the Author and finisher of my *Faith* !) who hast call'd me, fought me, found me, carry'd me home to thy fold, and number'd me amongst thy Sheep ; Grant, I beseech thee, that I may lead a life correspondent to my *Faith*, and that my manners may be conformable to thy merciful illuminations : That after the imperfect and obscure knowledge of this world, I may finally arrive to the pure knowledg of thee in the other ; where with thy Saints, I hope to behold thee face to face, by the light of glory in thy blessed Eternity.

7. *A triple Practise; and the Conclusion
if these Acts of Faith.*

IN the mean space, I will by thy blessed assistance, (O divine bounty) daily and diligently prepare, encourage, and fortify my Soul with these three pious practises.

1. Since *Faith* is the fountain of all Grace, the life of my soul, the soul of my love, the ground-work of my salvation, the only Eye, by which I can view heaven thro' this veil of mortality, the root of all that is truly good, desirable, amiable; and yet this so necessary a good, (O eternal Goodness!) is thy free gift: I will instantly beg it of thy bounty, and never cease crying out, in imitation of thy Apostles; *Lord, increase my Faith.*

2. Since the want of this lively and active *Faith*, in such things as concern thy divine honour, (O dread Sovereign!) and my own happiness, is the chief cause that I have pass'd and lost so many years, days, and hours of my short life, without making any progress in thy love, or profit in virtue; My soul shall henceforth inhabit Heaven; my spirit shall be no longer link'd to these sensible objects, but shall look upon things to come, as if they were present truths: Ah World! what art thou to me, who am made for an Eternity? O Earth! how I loath thee, when I behold Heaven!

3. Since my *Faith* is thus settled, my conscience thus quieted, my mind thus resolv'd upon such

such evident grounds, such infallible Principles; Let Hell vomit out all its malice by Heretics mouths against these my Tenets; Let all the dead arise from their graves, to tell me I am deceiv'd; Let Angels and Saints descend from Heaven to Evangelize a new doctrine; Let all Christians upon Earth revolt against this, and receive a contrary belief; I will still remain stedfast in my choice, and firm in my station: not only for the miracles, which have confirm'd me, and marks of truth, which have seal'd my security, and thy Churches infallibility: but because thou (my Lord!) who hast thus illuminated my soul with the supernatural light of *Faith*, which thy Church teaches me, art Truth it self, and canst not possibly deceive me.

Lord I believe thy self, and thy sacred Church: This is the sum of my belief: This is my present profession and protestation before Heaven and Earth: Here I live, here I will dy: Supply my defects, (O indigent fountain of all goodness!) and strengthen this my *Faith* by thy efficacious Grace, even to the last gasp. *I believe in God, &c.*

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The Third Exercise.

Of Hope.

1. The Definition of Hope.

Hope is a Theological Virtue, enabling and enclining our souls to trust in God, as their proper and sovereign good, by means of his grace, and good works.

O Most infinitely amiable Lord God! who of thy meer, unmeasurable, and boundless mercy, hast thus fill'd my *Understanding* with true *Faith*, whereby I have profess'd to believe thee, and all thy reveal'd Verities; confess'd thee to be the only object of my desires; and acknowledg'd thee the Author of my beginning, preserver of my Being, and the blessed end, I aim at.

Replenish now my *Will* with Heavenly *Hope*; that I may patiently, and perseverantly, chearfully, and courageously, expect the performances of thy faithful and infallible promises.

Lift up my soul (O powerful Lord!) from her natural weakness and unwieldiness; that soaring aloft upon *Hopes* sacred wings, she may attentively look on thee, and always aspire towards thee, her only secure Center,
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and the sweet accomplishment of her desires and pretensions.

Thou (O Sovereign Goodness!) art all amiable, and therefore all desirable; But alas! I am yet far from thee, I see but a glimpse of thy glory; I behold thee at a great distance, thro' the *dark prospective-glass of Faith*; I enjoy not thy beatifying presence, thy perfect love, thy Heavenly happiness: My soul is not yet disengag'd from her clog of clay, she has not yet triumph'd over her Temptations, trampled upon the bellies of her enemies, Satan, Sin, and Sensuality; nor crown'd her virtues with final Perseverance.

These heights are the objects of my *Hope*, and I rest assur'd, that I may by thy helping grace, (O bountiful bestower of all blessings!) arrive at all these happinesses.

Ah! my immortal Soul! what need'st thou but thy God? what desir'st thou but his favour and friendship? Canst thou content thy covetous appetites with natures poor, imperfect, and perishable accommodations? Alas! how unnecessary are they in order to thy Sovereign good, how unaccomplish'd, how unsatisfactory?

But to desire thee (O only amiable object of my wishes!) is true felicity: Be thou therefore henceforth the whole aim of my love, and sole scope of my endeavours: O let my soul be totally taken up with this study, to turn from creatures, and return to thee, her only desirable Creator!

Yes,

Yes, Lord ; As the tir'd and thirsty *Hart* seeks after the living fountain ; so do's my faint soul desire thee, (O lovely source of all sweetness !) When, O when shall I attain to thee, possess thee, enjoy thee ; when shall I appear in thy sweet presence, and be fully inebriated with thy only satisfying pleasures ! By thy grace (O merciful Maker !) I may get these Glories ; and by a good life, I shall in some sort deserve the performance of thy Promises.

I will now therefore strive (O my God !) to correspond to thy never-wanting Grace : I will presently, seriously, and vigorously settle my self to live virtuously : And tho' my passions are violent, my imperfections many, my offences grievous ; yet thy grace is stronger, thy goodness greater, thy mercy more powerful ; all which give me hopes of victory over my self, and from thee, confidence of pardon, and compassion.

2. *The main motive of Hope is Gods great Mercy ; shewn at all times, in all places, to all conditions.*

O My meek Creator ! how infinit is thy Mercy ! how can I consider it, and distrust thee ? Thou at first brought'st forth Angels and men out of their eternal Nothing, to a glorious and blessed Being. After sin, thou provid'st a present remedy, and promis'dst a powerful Redeemer : In Heaven, thou recompencest thy Saints above their
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hopes or deserts: In Hell, thou punishest with less rigour, than thy Enemies malice requires: On Earth, thy glorious beams of providence shine upon all thy Creatures: rich and poor, great and small, Saint and Sinner, Jew and Gentile, Christian and Pagan: Am I wicked? Thou sweetly woo'st me to penance: Am I penitent? Thou willingly receiv'st me to pardon: Am I just? Thou conserv'st me outwardly, comfort'st me inwardly, and encouragest me to perseverance with infallible promises of eternal pleasures in thy blessed Paradise.

O mercy! the sweet refuge, and secure harbour of my Soul: shall I not hope in thee, so immense, so infinite, so ready, at all times, in all places, to all conditions? Yes, I will rely on thee, O my only comfort! I will repose in thee, in all the accidents of this my wearisom Pilgrimage, in my languor and health, in adversity and prosperity, life and death, for time and eternity.

And when further, I duly dive into thy Paternal Providence, (O heavenly Father! which furnishes all things with all necessities to compass the end of their Creation; taking care of the smallest Birds, Beasts, Flyes, Fishes, Plants, Minerals, all: shall I doubt of thy solicitude for my soul, the most excellent of them all, made to be master of them all, form'd and fashion'd to thy own divine resemblance? O my Creator! how glorious things do I expect from thy bounty, which has

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conferr'd such plenty upon these thy least creatures?

Thy Power also supports this my *Hope* and confidence: who can take my soul out of thy hands, if thou wilt save it? What are Hells powers, compar'd to thy omnipotency? What shackles of sin can hold me, if thou wilt break them? Thou (Lord!) canst lift up my drown'd soul from the deluge of vice to the piety of Saints, to the purity of Angels, to the perfection of Seraphins, in a moment, sooner than I can speak a word, think a thought, or twinkle with my eye.

And thy *fidelity in the performance of thy promises*, (O just God!) confirms and comforts me in all the premises: For *Heaven and Earth shall pass, but not a tittle of thy words shall perish.*

3. Other Motives of Hope,

Gods great Benefits are also powerful motives for us to place our Confidence in him: Especially, his Creation, Redemption, Vocation,

HOW can I weigh thy wonderful Benefits, (O most bountiful Lord!) And not esteem them as so many sacred pledges of thy eternal love to me, and strong pillars to support my confidence in thee? Thou createdst me freely, willingly, unconstrainedly of nothing; and canst thou hate thine own handy work? Thou gav'st me a noble Being, and

Shall I doubt, but thou wilt give me a perfect and accomplisht Being? Thou mad'st all for me, and me for thy self; and may I not hope, thou wilt bring me to thy self? Thou constitutedst me King of thy creatures, wilt thou cast me only off, and not govern me with thy creatures? Thou design'dst me for thy glory, and wilt thou destroy me for eternity? No Lord? Thou wilt in thy good time compleat thine own purposes in me, and finish these blessed beginnings.

Thou (O sweet Redeemer!) undertook'st a thirty-three years Pilgrimage upon earth to seek me a lost sheep; wilt thou reject me seeking after thee? Thou hast lov'd me, and lost thy life for me; and can I imagin, thou wilt ever leave me, unless I first leave to love thee? O love! capable to cure all sickness, able to give life to the dead! Ah my heart! How canst thou choose but be softned to compunction, and heightned to confidence, with these efficacious comforts and sweetneses.

Thou hast not only deliver'd me from sin, but call'd me to sanctity, *with thy holy Vocation*; giving me thy grace in Baptism, continually repairing it with thy other Sacraments, separating me from the vast multitude of Infidels and Hereticks, which are out of the Church the way to beatitude; not only permitting me to possess a place amongst thy faithful Christians, but setting me in an high and honorable condition, wherein I may make use of all aids, all helps, all means, to further me in virtue and good-

goodness in this life, and to purchase glory in the next. O loving Lord! How greatly do all these endearings demonstrat the earnest desire thou hast to save me?

If thou art further call'd to the more perfect state of Priesthood, or Religion; O how highly do's it inforce this motive of thy Hope.

O my God! how infinite is thy goodness; how manifold thy blessings, how innumerable thy benefits, corporal and spiritual, general and particular, perform'd and promis'd? And can I suspect that thou, who hast done so much for me, wilt not accomplish what is yet behind? O my Lord, my life, my love! I put my whole confidence in thee, and expect from thy bounty all the benefits, thou hast promis'd me, because I know, thou art truth it self, which never can deceive, nor be deceiv'd; but thy Word is infallible, and thy Work immutable.

4. *Fear is also to be joy'n'd with our Hope; because God is terrible in his works, in his chastisements, and in his Counsels.*

YEt least *Hope* without *Fear* may make me insolent and negligent in providing for my Salvation: crucify my flesh with thy *Fear* (O my Lord!) for I tremble at thy Judgments: O give me a chaste and filial apprehension of thee (my loving Father!) that I may reverently and incessantly honor thy infinite Mercy, and never dare displease thy dread

Majesty : Give me that *Fear*, which is *Hopes daughter*, and begotten by thy pure Love in my soul ; that my continual care may be to please thee, purely and perfectly for Thy own sake, not servilely for my own interest.

'Tis true (O my Lord) my Sins are many, and grievous ; I confess it, and am confounded and affrighted at the memory of them : But is there any blemish so foul, which my Redeemers blood can't cure ? Thy mercies and merits (dear Saviour) are so immense, that should my conscience alone be burden'd with all the offences of all mankind, I would not despair of thy pardon : I will therefore remember thy sacred Wounds (O Jesu !) and there will I confidently hide my self, till my iniquities be pass'd over.

Thou say'st (O eternal Lover !) *As I live I desire not the death of a Sinner, but rather that he return to me and live* : And I also cordially, hopefully, and confidently answer : *As I live, I desire rather to dy, than to commit a deadly sin*, and I beseech thee to take my soul out of my body, before thou tak'st thy love and this resolution out of my soul.

O generous Resolution ! O the infinite mercy of my blessed Creator ! And can'st thou any longer doubt (my Soul) but the same divine goodness has eternally chosen and predestinated thee to his glory, which has now thus graciously endu'd thee with these heroic thoughts, so befitting thy duty ? What dread'st thou, O thou of little Faith ! *He has bless'd thee with*
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spiritual blessings; chosen thee before the foundation of the world; predestinated thee into the adoption of a child, thro' Jesus Christ, according to the resolution of his good pleasure.

O my Lord! blessed be thy eternal Love, & ever prais'd be thy infinit Mercy! how happy art thou, (my poor Soul) & how much oblig'd to thy dear and dread Sovereign, who has vouchsaf'd a favourable glance of his eye upon thee from all Eternity. Lord! I will henceforth love thee, as an obedient child do's his loving Father; I will serve thee courageously, cordially, and cheerfully, for thy own infinit goodness sake, which has given me such hopes of my being enroll'd amongst thy adopted children, and of having a blessed portion allotted me in thy heavenly inheritance.

5. *The Sins, contrary to Hope, are Despair, Presumption, and too much Confidence in Creatures. Despair is a certain aversion from Beatitude (or rather, a leaving off looking after it) under a false colour of impossibility to attain it.*

GRant yet furthermore (O most gracious Lord God!) that I may not so dread thy Judgments, as to despair of thy Goodness: O let me never be seiz'd with the least disgust against piety, or distrust of thy promis'd Beatitude: Let me at no time desist from patiently pursuing it, upon any pretence of impossibility to purchase it.

No,

No, My Lord, my Love, my Life, my Strength, my Mercy, my Refuge; to thy power all things are possible: I acknowledg thee to be the most undrainable source of all sanctity, the bountiful giver of all grace, the encourager, Comforter, and raiser up of sinners: I hear thee speaking to my dejected Spirit: *It is I, fear nothing*; I am thy protector, whereof art thou apprehensive? I came to call sinners, to cure the sickly, to comfort the sorrowful.

O my God! what sweet and ravishing Words are these to my sad and sinful soul! Art thou so good to the most wicked? O how gracious wilt thou be to them, that devoutly seek thee, desire to please thee, and are unwilling to offend thee? O ever blessed be thy infinit bounty and benignity! Let the most deprav'd in the World leave off their sinfulness, and look on thy sweetness, and they may confidently hope in thy Goodness; and let the most holy ones incessantly and eternally praise the immensity of thy Mercies.

6. Presumption is a disorder'd expectation of good things from the divine Bounty.

Let me also ground all these my hopes of happiness, purely in thy power, (O my Sovereign Lord and maker!) and upon thy promises; let me expect nothing from thy mercy disorderly, nor from my own merits presumptuously.

O my

O my poor soul ! What folly, what frenzy, what vanity is it for thee to hope in thy own goodness, unsupported by the divine grace ? to think of scaling Heaven, without Heavenly help ? to dream, that in doing, or living contrary to thy own knowledge and conscience, thou shalt gain so great a good, as is an eternity of glory ? As tho' thou (my Supreme Creator !) didst so highly prize this caitif Creature ; as not to punish him according to his wilful wickedness, or never deprive him of those felicities which thou hast laid up for thy faithful friends and favourites.

No Lord ! Thou hast dispos'd all things in their due number, weight and measure ; thou hast set certain limits to thy creature, which are impossible to be pass'd ; and thou hast establish'd rules, serving for the secure guidance of such souls to thy self, (who art their final end and beatitude,) as will not peremptorily go astray, and deprive themselves of thy blessings : O let me worthily call to mind thy wisdom, greatness, and goodness, and never abuse thy bounty and longanimity, by taking from thence occasion, to continue in my malice and impenitency.

I fear thee, therefore (O my dread Sovereign !) Amidst the heights of my *Hopes* : O let me not be dash'd against the rock of *Presumption*, having happily escap'd drowning in the gulf of *Despair*.

O my Lord ! What skill, what care, what address is necessary to steer this tottering Vessel, that

that it may safely arrive at thee, its only secure Harbour; lest thou reject it as presumptuous, or detest it as desperate! Be thou the guide of my weak soul, O sweet Saviour! Let thy Spirit of discretion direct her in the middle track, that she neither lanch forth into the main of Presumption, nor be swallow'd up in the quicksands of Despair. Let me hope for such happiness, in such measure, and by such means, as are most pleasing and agreeable to thy sacred Majesty. O let my Wishes be ever conform'd to thy will: Let my Hopes still rely upon thy mercies: And let my endeavours be alwaies to live in all purity, sanctity and perfection; that nothing may frustrate the happy accomplishment of my high expectation.

7. *Too much confidence in Creatures, is also contrary to our lively Hope in our Creator. And the Conclusion of this Exercise.*

THou only, (O my blessed Creator) canst bound my desires; Ah! What content can I take in the best of thy Creatures: Thou hast made my heart for thy self; and till it rests in thee, its true Center, it remains totally unsatisfy'd. O worldly glories! what are you but poor and perishing trifles, compar'd to my God's essential goodness?

Grant therefore, O my God! that I may so love all thy creatures, and make such use of all temporalities; that my hopes may never be unfastned from thee, my final and eternal happiness! Let me not rest in them as soveraign,
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nor pursue them as principal, since they are too vain and uncertain, too incapable and unworthy to quiet and content my Soul, which aims at a higher mark, and hopes one day to behold thy amiable countenance more clearly than thro' Faiths glass, to contemplate thy lovely perfections without weariness, to enter into thy eternal Paradise, and be there sweetly ravish'd with the unveil'd rarities of thy Divinity.

Thou Lord ! Art the only author of all my Good, and therefore the main object of all my Hope: Yet since thy paternal piety and providence has allotted second and less principal causes to be assistants to me, in order to the desir'd possession of these cheif prerogatives, I will place also, in the sacred *Humanity* of my Redeemer, in the powerful intercession of the *Virgin-Mother*, in the suffrages of the Heavenly *Angels* and holy *Saints*, so much confidence, as may not (in the least measure) hinder, distract, or divert my full Hope from thy self, who art my supream and only sovereign object.

And now, my God, the only desir'd of my Soul ! behold, I offer up unto thee all these acts of my *Hope* and *Confidence* : And here again I most humbly acknowledge, that thou hast provided, both for my Body, and Soul in so convenient a manner, as no other but thy self (O increated Wisdom !) could have effected : To thee then I commit my self and all that concerns me to be dispos'd of now and ever, as
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shall be most pleasing to thy divine honour, and most conform to thy eternal and equitable disposition.

For since thy power, knowledge, and goodness, are infinit; what hurt can befall him, or what enemy harm him, who lives secure in thy sacred friendship, and is shadow'd under the wings of thy Divine Protection.

For the future, (O my good and gracious Sovereign !) I will grave on the door of my mouth and heart, *Dominus providebit* ; Our Lord will provide : Fear not, my soul ! Our Lord governs thee, nothing can be wanting to thee : *God is for us, who dare be against us ?* He places us near himself, let who will stretch their hands against us. Let Man, and Devil, Earth and Hell, fight against us ; Thou Lord, art my Captain, my Comfort, my company : Thou, O JESU ! art my victory, my glory, my crown, & my contentment ; Thou O Christ ! art my hope, my help, my happiness : I will henceforth dread nothing, but to displease thee, nor desire any thing, but to love thee : I will rest quiet, and confident under thy fatherly care, and powerful protection ; come sickness or health, welcom darkness or light, joy or sorrow, plenty or penury, friends or foe, life or death, Heaven or Purgatory, Time or Eternity.

The Fourth Exercise.

Of Charity.

1. *The Definition of Charity, in respect of the Divine Majesty.*

Charity (in respect of God) is a Theological Virtue, elevating our Wills to a supernatural love and liking of God for himself, and for his own sake.

Several Acts of Love and Charity.

THOU (O most amiable Lord God!) art Charity, and he that remains in Charity, lives in thee, and thou in him: O divine Love! O happy life! Lord give me this love, that I may thus live: draw my will powerfully by thy grace, to love thy goodnesſes, greatnesſes, and glories, with a supernatural liking of them for thine own ſake.

Diſpoſe me thy poor creature, (O Omnipotent Creator!) to form ſweet Acts of thy ſacred love; direct me to fix all my affections to thy only intereſts; deſtroy in me all ſelfiſhneſs; cancel all divertiments to created objects; and raiſe up my ſoul to a ſincere deſire, that thou alone ſhould'ſt poſſeſs all ſuch perfections, as are to thy ſelf moſt proper and convenient.

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I am therefore most highly pleas'd, most heartily glad, and I most humbly congratulate thee (O my Lord!) that thou art even all that which thou art: and that thou enjoy'st thine own eternal Prerogatives, thy Unity of Essence thy Trinity of substances, thy Infinity of attributes, thy Power, Wisdom, Bounty, Beatitude, Greatness, Glory, and all other the unconceivable goods and perfections flowing from thy divine Nature, and peculiar to thy eternal being.

O the inscrutable and immens perfections of my God! how glad is my soul, that thou canst not be fully comprehended, nor perfectly known by any created understanding.

I wish and desire (Dear Lord!) the accomplishment of thy most just Commandments; the augmentation of thy honour, praise, service, and all that appertains to thy glory, or relates to thy greatness, with all the affections, which can possibly be conceiv'd by thy weak creatures capacity.

O my Lord! I will and desire all this for thine own selfs sake, with a love of perfect liking, benevolence, and congratulation for thy good; without the least touch of concupiscence, or proper interest.

O the joy and jubily of my heart, to consider thee (the mighty Monarch of heaven and earth!) to be in thy self and of thy self, so great, so happy, so rich, so glorious! Oh! how ardent are my wishes that all things that have a being, would more glorify thee, more
highly

highly exalt thy holy Name, more zealously seek thy honour, and more religiously respect and reverence thy Majesty.

O that thy glory were infinitely greater in Heaven and Earth! O that all created liberties were more perfectly addicted to thy Love, and all Spirits had a clearer knowledg of thy incomparable goodness, excellency, and amability! And yet, how highly do's it please me, that all that, which the best of creatures can endeavour to do for thy Love and Service, is so far inferior to thy essential worth and dignity?

Live my dread Sovereign! be thou what thou art, Infinit, Eternal, Incomprehensible! Remain (O powerful Emperour of the whole Univers!) for ever exalted upon the Throne of thine own greatnesse and glories: I love thee in them all, and each of them in thee, as if I were all one with thee, they all mine own, and I equally concern'd in them all.

2. *The same Charity, wherewith we love God, induces us to love all his Creatures, our Neighbours, and our Selves.*

I Love all things, O my Lord, in thee and for thee. Thy Creatures are the products of thy power; they are so many bright beams issuing from thy bounty; they are under thy dominion and jurisdiction, thy proper goods and possessions and appurtenances to thy glory: Lord I admire, adore, praise and love thee, in all and every of them.

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My Neighbour is yet a nearer shadow of thy goodness, (O divine Creator!) a livelier Image of thy greatness, thy own adoptive child, bought at the dear purchase of thy precious blood, & design'd to be partaker of thy heavenly Paradise.

O shall it ever enter into my heart, to hate, or offend any one of these thy lovely creatures? Is it possible, I can truly love thee (My Lord and my God!) and loath that soul, which is stamp'd with thy sacred similitude, intended for thy greatest glory, and predestinated to sing forth thy eternal praises amongst the blessed quires of Saints and Angels? Ah! how can that body, which shall be one day rais'd again to Heavenly bliss, imbellish'd with the glorious dowries of immortality, be now odious unto me, who aim at the like happiness?

No, my Lord! I love my Neighbours most truly, tenderly, particularly, in thee and for thee: I will henceforth cherish them all for thy sake, and contract a durable peace with them; Be they vicious, envious, ugly, ulcerated, they are still my fellow Brethren, and thy lovely creatures, and therefore fit objects of my affection; Confirm me, O my God! in this ample and diffuse charity: O let all my joy and complacency, all my wishes and desires in loving them, drive at the only glory of thy infinit goodness.

And now, O my Lord and Lover! reflecting my Charity upon my own Soul; I most humbly beseech thee, that I may henceforth so
truly

truly love my own eternal welfare, as never more to adventure the loss of thy grace, by the admittance of one wilful sin.

Imprint, O my God, this important resolution with indelible characters in my heart: Never to sin wilfully in thy sight, were it to save the whole World, or to gain Heaven to a million of souls; much less to please any earthly friend, or purchase any temporal Benefits; Ah, unequal change! Ah, poor return of profit! *to win a world and lose my own soul.*

3. *Three effects of Charity, 1. It makes us truly love our Selves. 2. It contracts a friendship with God. 3. It is the form of all other Virtues.*

THou hast no where expressly enjoin'd me to love my Self (O great Master of Perfection!) because to love thee, seek thee, serve thee, perfectly, purely, punctually, is to love my self solidly, truly, unfainedly.

These loves, O my Soul! can't be the least separated: thou lov'st thy Self-really, when thou lov'st thy God intirely; thou hat'st thy Self absolutely, when thy love has not his goodness for its object. Dost thou not then hate thy self, when thou hazard'st thy own Salvation? Do'st thou love thy self, when by voluntary sin thou leav'st thy self in danger of eternal Death and Damnation? Do'st thou love thy Body, when thou pamper'st it, and permittest such pleasures, as must be paid with perpetual Punishments? O false, feign'd, and foolish, Affection, which

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tends to thy own Ruine and Destruction ! No, my Lord ! 'Tis thy only Love, which is the true Model of Self-Love. O let mask'd, and mistaken, Charity never more betray me ; let me love my self in loving Thee, serving Thee, obeying Thee, renouncing all Contentment, and desiring thy only Satisfaction.

If you love me, says the Lord of Love, you will Keep my Laws ; and if you fulfill my Precepts you are my Friends. O sublime Dignity ! To contract Friendship, and Familiarity with the King of Glory ! O divine Promotion ! *How highly are thy Friends honor'd, O heavenly Monarch ! How firmly is their Principality establish'd ?*

Wilt thou not, O my Soul ! court, cherish, and covet this sacred Charity, which procures thee such inestimable Nobility, pleasure and profit ? Ah ! silly Worldlings ? what do you, what seek you ? what pretend you ? After all your pains, what is your pay at the best, but a little Pelf, a Puff of Honour, a Name at Court, a Favour from a King, a Friendship with an Emperour ? and what is in all these, that is not frail, and full of Danger ? Ah ! how long will you sweat in these unsure, and unsatisfying Pursuits ? When as to be GOD's Friend, and Favorite, I am so, if I will, even at this very Instant. O the heavenly Prerogative of perfect Charity !

'Tis thou alone O glorious Charity, which giv'st Virtues their true Form, Life, Value, Worth, Denomination and Perfection ; since
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guid'st them all to GOD, who is the End, to which they are to be referr'd, and to his Glory, for which they are to be practis'd, to make them truly Virtues.

To thee therefore, O King of my heart, I dedicate my Works: to thee, O my Sovereign good, my only End, and sweet Center, I consecrate all my future Endeavours. I will not now live, but to love thee; not breath, but to bless thee; not have any Being at all, but to be all thine. All I shall do, think, speak, during the whole Residue of my Days, is design'd to thy Glory: I give up Tree, Branches, Leaves, Flowers, Fruit, all, to this only End by an entire, irrevocable, and eternal Donation. Whatsoever shall hereafter happen contrary to this my resolution, I here protest in thy presence, (O my God!) to be a meer surprisal, and altogether involuntary; And therefore (now for then) utterly disavow it; and chuse thee, embrace thee, aim at thee (O my blessed Creator!) as the final period of all my Faith, Hope, Love, Actions, Intentions and Pretensions whatsoever,

4 The habit of Charity may daily encrease during this life.

O Unlimited Virtue! of which a Soul is by so much the more capable and susceptible, by how much she has thee in a higher perfection: How passionately do's my heart desire the increase of thee?

O my Lord! I ask thee no enlargement of earthly treasure, no addition to my worldly goods or glories; I only beg the riches of thy pure Love, and a prosperous progress in thy perfect Charity; that I may seek thee in all, Love thee above all, and live content with thee, who art alone to me all and all.

And since each virtuous action encreases this divine and desireable habitude of Charity: Rouze up my Soul, be thou holily covetous to heap up Heavenly Jewels, lose no time, let slip no opportunity, lay hold on all occasions, to better thy Talent. Give grace to thy servant (O sweet Saviour!) to set vigorously upon all acts of Virtue, both great & little, that by both he may be a continual gainer of thy gracious favour and friendship, and become more and more agreeable to thy good love and liking.

Encourage me (O my God!) to climb up the several steps of thy heavenly Charity: O let the same merciful goodness, which has given it a *beginning* in my heart, augment it and bring it to its full growth and *perfection*: As I have for thy love rooted out all *affection to sin*, assist me now to implant Virtues in my Souls garden, that thou may'st finally *repose in it*, (*during the mid-day heat of my affection*) thus fitted up and prepar'd for thy desir'd Presence.

Grant (O most gracious Lord!) that I may never more so far forget my self, and forego my present resolution, as to fall into mortal Sin; which is the present death, absolute poyson, and utter destruction of thy divine Charity

ity. O love of my God ! the life of my Soul, the Crown of my head, the chief Jewel of my heart ! Shall I lose thee for any worldly profits, pleasures, preferments ? No my Soul ! *Let us watch and pray, that we enter not into temptation :* Let our Love be active, that sin seize not on us being idle : Let us frequently, and fervently, cordially, and continually, breath forth Acts of sweet love to our ever loving Lord : O that we could still do it all the moments of our life, and dy in the height of this divine exercise.

5. *Our Charity is to be duly order'd.* 1. *We are to love God, who is above us.* 2. *Our own Soul, which is within us.* 3. *Our Neighbor, who is near us.* 4. *Our Bodies, and all other things, which are under us.*

O That happy spouse ! in whom thou (O Lord !) wert pleas'd to imprint the perfect order of Charity : My Soul, is also thy dear Spouse, (O divine Bridegroom !) order there also, I beseech thee, thy heavenly love ; season all my affections with wisdom and discretion ; suffer me not to commit the least injustice in my Charity ; but to settle my love upon each object according to its true value, worth, and merit.

I love thee, (O my Lord ! chiefly and soveraignly, I love my self only for thee, pursuing nothing so passionately, as my Souls salvation, that so I may more perfectly love thee,

more purely please thee, perpetually praise thee, and enjoy thee eternally. I love my Neighbor, as itamp'd with thy Image, design'd for thy glory: I love thy dear servants with complacency; I love mine Enemies with desire of their amendment: I love all rational Creatures with wishes of their progress, and perfection, in thy Charity: Finally, I love all things in their several orders to thee, their amiable Creator! and as they are more or less worthy before thee, who art the only Rule, and touchstone, of all my affections.

Lord! Regulate thus my love; Order thus my Charity; Let me henceforth prize all things with an equal and upright value: Let me look on *Silver* and *Gold*, as white and red clay, made precious only by mens erring opinions: On this Life, *as a vapour that appears for a little time, and then vanishes away*: On all corporal Beauties, *as Flowers soon fading*, whose end is deformity and rottenness: O let me not absurdly and ignorantly equal the bodies worth with the Souls dignity, Heaven with Earth; Eternity with Time; or Thee, my Creator, with thy Creatures.

Ah, my indiscreet Soul! how long hast thou been deceiv'd? how grossly hast thou hitherto transgress'd, and swerv'd from these sacred Rules? how confus'd have been thy affections? Alas! a poor created object, a pretended friend, a plaitred countenance, a parcel of small and perishable conveniencies have so perverted thy judgment, troubled thy senses,
and

and taken up thy love; that thou hast often prefer'd them before him, who produc'd thee, them, and all things, out of their eternal nothing.

Is it possible, that such disorder'd appetites should master a rational Soul, indu'd with a being, to be wholly bestow'd on divine love? O suffer it no longer, my loving Lord! Take up thy chief place in my heart, which only appertains to thee: Let it first cherish thy infinit Charity before all things; and lend so much and no more of its affection to all other objects, as thy heavenly love will permit and allow of.

6. *The Retinue and train of Charity. 1. Faith and Hope go before it. 2. The Interior and Exterior Acts march on each side of it. 3. The Effects of the Acts follow it.*

WHence is it (O my tepid Soul!) that, having so firm a *Faith* in thy Creator's greatness, and so full *Confidence* in his goodness, thou yet remain'st so cold in his *Charity*? Ah my Lord! this defect may seem supportable in Infidels, who believe not thy supream power; and in Devils, who cannot hope in thy divine mercy, but in me, who am so well inform'd of both, 'tis totally intolerable. O shall the Earths frail beauties move the heart of their beholders to admiration? and shall not thy heavenly beauties, benefits, perfections, promises, inflame my Soul in thy affections? Yes, O my God! as I most unfainedly believe thee,

thee, and most undoubtedly hope in thee, so I cannot but most cordially love thee: And I will endeavour accordingly to practise and produce such acts, as are conformable to these my ardent affections.

O how glad is my heart, that thou alone art God! so good, so great, so eternal, in thy self; so incomprehensible in thy perfections; so amiable in beauty; so admirable in glory; so infinit in felicity!

O when shall I perfectly praise thee; and powerfully excite all creatures by my example, to glorify, love, serve, and adore thee, as thy immense goodness deserves!

Why then (my weak, wretched, wicked Soul!) O why hast thou acted so often contrary to thy beloved Sovereigns glory? been an open enemy to his greatness? and so long injurious to his goodness?

Pitty and Pardon me, (O meek and merciful Creator!) be no longer depriv'd of the greatest praise, a poor soul is capable to render thee: Lord! for the love of thine own honor change all sinners affections, and draw from them those respects, duties, submissions, grati- tudes, for which thy goodness created them.

O great Charity! how gloriously art thou attended? how ample and magnificent is thy train of followers? how happy is that Soul, which becomes a Paradise of delights by har- boring thee, O divine Guest! Oh that I were worthy to feel thy sweet effects, O heavenly Virtue!

Fulness

Fulness of *Joy* is ever with thee ; Abundance of *Peace* is thy inseparable companion ; and plenitude of *Mercy* is to thee a perpetual retainer.

O God ! the soveraign *Joy* of all spirits, and Jubilation of all hearts ! chear me amid'st this worlds calamities, with the solid comfort of thy only satisfying presence, grace, and love, in my Soul.

O King of *Peace* ! give me *Peace* in my self by an absolute union of all my inward forces, and faculties, to thy only glory : Give me *Peace* with the Good, by conformity of my conversation with them : Give me *Peace* with the Bad by bearing the injuries, they inflict on me : Give me *Peace* with Thee by an intire submission of all my wishes, and desires, to thy holy will, and decree.

O most liberal Lord ! Give me also the love of *Mercy* ; that I may be ever pitiful and compassionat towards all poor and miserable persons.

Give me the love of *Beneficence* ; that I may be always willing to succor my necessitous Neighbor for thy sake : The love of *Almsdeeds*, that I may be ready to relieve all his Corporal wants ; to Feed him in his hunger ; Refresh him in his thirst ; Cloath him in his coldness ; Ransom him in his captivity ; Harbour him, when he has no home ; Visit him, when he is sick ; and bury him when he is dead : The love of *Fraternal correction* ; that I may charitably Correct sinners ; Instruct the ignorant ; Coun-
sel

fel the doubtful ; Comfort the sorrowful ; Bear all wrongs patiently ; Pardon all injuries cordially ; and pray for all the living and the dead zealously.

O my Lord ! make my Charity efficacious ; *Let not my love rest in lip-language, but proceed to real performances* of all these outward, inward, Corporal, spiritual actions of piety, that in the dreadful and doubtful hour of my death, and thy judgment, I may find thee (my sweet Saviour !) full of pity, and compassion towards my poor Soul.

7. *The Precept of loving God.*

God commands us in the Old Law, to love him with all our heart, soul, and strength : Christ repeats it in the New, as the first and greatest Precept. Acts of pure Charity.

THy Love (O my Lord !) is in it self so excellent, and to my Soul so pleasant : that should'st thou perpetuate this divine gift to me on Earth, without ever bestowing on me thy blessed Heaven ; it must needs make me (in some sort) happy. O my Soul ! what is more precious than Gods pure love ? wherein canst thou, and all creatures employ your time and talents more profitably, than in admiring your Creators greatness, and loving his goodness ?

Yet (O eternal Charity !) Thou also command'st me to love thee ; and threatnest to lay
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miserics on me, if I love thee not! Ah! Is it not alone misery enough, not to love thee? Is there need of so many ties of Precepts, and threats of Punishment, to oblige me to thy love? O infinitely amiable bounty! Is not one stroke sufficient to mollify my stony heart, *Thou shalt love me with thy whole heart*, but thou add'st a second, *and with thy whole Soul*, and driv'st in this sacred wedg with a third and fourth blow, *and with thy whole strength and Virtue*?

Should'st thou not (O perfect Lover!) exact this just tribute from me, I surely ought most freely to pay it, for the good I find in thy sweet friendship: and now that thou claim'st it, and call'st for thy due: *Child give me thy heart*! Shall I deny it thee?

Alas, Lord! it is a poor present, but such as it is, take it totally to thy self, and dispose of it absolutely at thy pleasure: Oh! that it were as rich and beautiful, as befits thy Majesty to receive, and my obligation and affection to give? 'Tis thy only right (O my God!) by all just titles of Creation, Redemption, Vocation; and it shall be thine daily, by my own free Donation, Imitation, Affection.

Lord! I love thee in this very instant with all my heart, soul, force, and virtue: O let not my enemy upbraid me at my death, to have pass'd my life without one Act of thy pure love. Behold, I here at this present banish all foul and foreign affections, all self and interess'd love, and whatsoever is contray to thy divine liking; and embrace thy only naked Charity with as
much

much ardor, and sincerity, as all my united forces, and faculties, can possibly enable me.

Rule thou henceforth, and reign only in my soul (O glorious King of Love !). Let nothing live but to love thee, and praise thy liberality ; to manifest thy goodness, and to magnify thy glory. O Love ! O divine and desirable Treasure ! O rich and precious Jewell ! What Soul reflects on thy real value, and suddenly *sells not all, to buy thee* ; leaves not all, to follow thee ; *suffers not all, to enjoy thee* ; contemns not all, to compass thee ?

How late do I love thee, O beauty so ancient, so new ! Ah my heart ! thou hast hitherto lov'd thy self truly ; wilt thou remain evermore cold, careless, tepid, and negligent in loving that object, for which only thou wert created, and which alone can make thee happy !

Ah perfect Lover ! my Soul now settles herself to love thee only, entirely, eternally ; she will recompence her former failing, by her future faithfulness ; she defies all branches of Self-love. *she desires nothing in Heaven or Earth, but thy self*, her God, her inheritance, the only joy of her heart, and sweet satisfaction of all her wishes.

But (O sweet Saviour) what pawn of this my love shall I leave with thee ; what pledg of my sincere affection shall I give thee ? Thou hast ask'd my heart : Take it, Lord Jesu : [2] Take it alone. [3] Take it all to thee. [4] Take it as thy own due and my free donation.

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[5] Take it as the present of a Child to his Father. [6] Take it, as an Holocaust, offer'd up only to please, praise, and obey thee; and not in respect of thy present benefits or expected blessings.. [7.] Take it, O loving Lord! as thou desir'st it, deserv'st it, demand'st it, and command'st it.

O that I had as many Hearts and Souls in my body, as I have Hairs on my head, that I might thus dedicate them all to thy divine Love!

Oh! that I could employ each moment of my remaining time, in loving thee as perfectly, as thy glorious Citizens do in Heaven! Oh! that the very last act of my expiring life, (which I now consecrate to thee,) might be by virtue of this oblation and resolution, an extasy of thy pure and perfect Love!

Lord! I love thee; *thou know'st that I love thee*; how much I love thee; and how ardent ~~my~~ desires are to love thee more: I will not leave to love thee, till thy love transforms me all into love; which is thy self! O Eternal Love, Eternal Life, Eternal Happiness.

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The Fifth Exercise.

Of the Cardinal Virtues, and first of Prudence.

1. *The Essence of Prudence.*

Prudence is an Intellectual Virtue, enabling us to Consult wisely, Judge solidly, and Resolve effectually on all occasions of action or omission.

Great and Glorious Lord God ! who ever accompany'st thy Judgments with Equity, and accomplishest all thy works with prudence, and perfection, grant to me thy poor servant, (here prostrate before the Tribunal of thy infinit Majesty,) a competent portion of this most exquisit and necessary Virtue. **O** let it be still present at all my proceedings, assistant to all my resolutions, and chief president over all my counsel ; that being by it powerfully sway'd, instructed, and directed, I may know how, when, and where, to act, omit, consult, judge, order, and execute wisely uprightly, discreetly, and undauntedly, all that, which is conformable to thy divine will and pleasure.

O thrice happy they, who have attain'd the perfection of this amiable Virtue ! My soul submits to thee, **O** sacred Prudence ! as to her di-

directing Mistress, and commanding Queen; that by thy safe conduct she may pass forward in the holy track of true piety, advance daily in the practise of all solid virtues, and arrive finally at thee, O my God! my eternal bliss and beatitude, the only end and aim of all her hopes and endeavours.

2. The Parts of Prudence.

Prudence must have eight parts, to make it perfect: Memory, Understanding, Docility, Subtility, Reason, Providence, Circumspection, Precaution.

AH, my poor Soul! how far art thou from solid *Wisdom*, since thou art destitute of all the requisit qualities and conditions! Thou (O Divine and undrainable fountain of all knowledg!) who freely open'st the veins of *Wisdom* to them, who humbly confess their own indigence, and heartily implore thy heavenly assistance: Distill (I beseech thee) these several rivulets into my imprudent, indiscreet, and ignorant spirit; that I may be more capable upon all occasions to discern between verity and vanity, and distinguish good from evil; that so making *Virtu* the sole measure of all my desires and doings, my life may be here pleasing to thy Majesty, and my soul after death may enjoy thee in thy blessed Eternity.

3. The chief effects of Prudence are these, 1. It helps us to discover and avoid our enemies' ambushes. 2. It is the sustainer, director, moderator, and conservator of all virtues. 3. It is the light, by which we see how to guide our steps towards our heavenly home.

O That my soul could always feel the admirable fruits and effects of this amiable Virtue! O that I could dispose all my thoughts, desires, affections, words, and actions, according to the dictamen of Discretion! O that I could still consult maturely, judge discreetly, and execute virtuously upon all important occasions! Give me, O Eternal Wisdom, Circumspection to discern my enemies' deceits, that I may shun them: Give me Prudence of Heart, to Remember things past, dispose of things present, and provide for things to come; Give me Prudence of Mouth, to moderate all my Speeches; Give me Prudence of Action, to cancel all evil, and choose what is laudable. And since, (O my Lord!) there can be no Virtue without Prudence; which gives them order, form, beauty, and all, that denominates them rather Virtues, than Vices; since this is the Salt, which thou commandest to be offer'd in all Sacrifices; whereby they become savoury to thy sacred Majesty: O grant, that I may be henceforth truly prudent, discreet, and well advis'd in all my enterprises, that so I may in all things more perfectly please thee.

4. *The Vices, directly opposit to Prudence.*

The all Vices and Sins are opposit to Prudence ; yet Temerity or Precipitation, Inconsideration, Inconstancy, and Negligence, are its greatesst enemies, and more directly destroy it.

Watch, and Pray, O my weak Soul ! that thou fall not into these precipices. Ah, how often hast thou been hitherto dash'd against these dangerous Rocks ? and what marvel, if thou still remain'st so weak, wounded, wicked, that thou ly'st yet wallowing in the mire of sin, and art almost drown'd in the deluge of thy sensuality, without making any progress in the way of the spirit, since thou runst on hood-wink'd, headlong, blindly, rashly, without consulting or considering the end and order of thy actions ? How long wilt thou defer thro' Negligence, or desist thro' inconstancy, to effect, what Prudence perswades thee, as most convenient, commendable, and conducing to thy desir'd happiness ? Direct me henceforth (O divine and essential Wisdom !) and preserve me from relapses into these dismal gulfs of rashness, inconsideration, inconstancy, and negligence ; Let the whole design of my pious practice be thy only honor, and the perfection of thy holy Love in my Soul, that being here united to thee, it may hereafter enjoy thee in thy Eternal Glory.

5. *Other Vices, opposit (tho' not so directly) to Prudence, are those, which are contrary to its several parts: Forgetfulness, Ignorance, Indocibility, Stupidity, Want of Reason, Improvidence, Incircumspection, & Unwariness.*

Help me (O my Lord, my only refuge, and buckler of defence !) to conquer all these enormous monsters : Draw me powerfully out of these deluges of imperfections, wherein either my naturall weakness, or my malicious wickedness have so frequently implung'd me, and do yet daily and dangerously ingage me : Dissipate, I beseech thee, these dark clouds with the infus'd light of thy divine Grace : Indue my forgetful, ignorant, stupid, spirit with *Docility* to receive my Superiors Counsels and Comands ; with *Solicitude* for my Souls eternal safety ; with *Providence, Precaution*, and all other necessary Weapons, against the wiles of my adversaries ; that leading a life free from Vice, I may expect deaths call without terror.

6. *Other Vices opposit to Prudence (by excess, as the former were by defect) are, The Wisdom of the flesh, Crast, Deceit, Fraud, an over-eager carefulness for temporal conveniences, and too much solititude for the future.*

AH sick World ! how sad and deplorable is thy condition ! All is full of fleshly Prudence,

dence, Perfidiousness, and perpetual perplexity; Each one seeks for poor and soon passing Conveniences of nature; but the eternal treasures, laid up in Heaven for our immortal Souls, are little look'd after! Ay me! shall the children of darkness be more Prudent in their Generation, than thou, (my Soul!) who pretend'st to be an infant of Light? Wilt thou be less covetous of spiritual grace, than worldlings are of temporal goods? O what a shame, what a confusion is it, that they should more frequently effect things pernicious, than thou the profitable; that they should run more nimbly to their death and ruin, than thou to life and beatitude!

Away then, with these false, feign'd, pretended, and worldly, *Wisdoms*: I will henceforth follow thy sweet invitation, (O Saviour of my Soul!) and be no more solicitous, what I shall eat, and drink, or wherewith I shall be cloath'd: I will only seek thy Kingdom; and for the rest, rely on thy care, and remain quiet, content, and comforted with thy paternal Providence.

7. The Conclusion of this Exercise, containing an humble Petition for perfect and Evangelical Prudence.

O Saviour, the great Exemplar and pure Idea of all wisdom! who hast taught me by thine own sacred mouth, what Prudence is most pleasing to thy Divine Majesty; say-
 H 3 ing,

ing, *Be ye wise as Serpents, and simple as Doves;* Enlarge (I beseech thee) my heart, soul and affections, to receive, retain, and practice this heavenly Lesson.

Give me (O my Gracious Lord God!) the *Serpent's* prudence, precaution, sagacity, and subtilty: He has a piercing and ever open Eye, to prevent and avoid danger; He exposes his Body, to secure his Head; He shuts his Ears, to delude the Charmers cunning; He casts his Skin, to renew his decaying Age: Grant me (O Lord,) by this example a quick-sightedness, to discover my enemies' deceits; Teach me to preserve my Head (which is my Faith in thee, my Creator) and undauntedly to expose my Body, Goods, All, for the just defence thereof; Let me wisely and warily stop up the windows of my Heart, and Senses, from admitting the sly suggestions of my enchanting Enemies: And let me finally despoil my self of the old Man, and re-vest my Soul with the new Garment of thy Grace, Love, Justice, and Verity.

And lest Wisdom alone should degenerate into Malice; give me also, (O meek and gracious Jesu!) the *Doves* simplicity, sweetness, innocency, and purity; she neither wrongs other Birds, nor revenges her own injuries; she is without Gall, envy, and bitterness; she loves to bath her self in the clearest Waters; she testifies her ardent affection by her perpetual sighs; and having lost her Mate, she remains free from all all future Loves. O that I could perfectly imitate this mildness towards all men!

Let

Let me never more (O my sweet Saviour !)
 strive to vindicate, defend, or excuse my self;
 never more *render evil for evil*; never more
 retain the least ~~grudge~~ *grudge* against my enemies; never
 more covet any pleasures, but such, as are permit-
 ted; O let me still sigh after thee, the only
 Spouse of my Soul ! testifying thereby, how lit-
 tle I prize this place of banishment; how much I
 long and languish after thy lovely presence;
 how deeply I am disgusted with all degenerate
 Affections; and how highly I disdain all things,
 which aim not directly at thy Divine Love
 and Glory.

O *Simple Subtilty, and subtle Simplicity* ! that
 I could joyntly compass you ! how *purely*
 should I live to my God ! how *peaceable* in my
 self ! how *pleasingly* to my Neighbour ! Lord !
 let the happy *Nuptials* between the Serpent and
 the Dove be celebrated in my Soul; never
 more to be divorce'd, either by carnal cunning,
 or brutish stupidity.

O let my *Conversation* be henceforth holy
 and harmless; my *Actions* devoid of folly and
 vanity; and my whole *Life* led on, (thro' the
 intricate mazes and by-ways of this wicked
 world) by the conducting Crew of Evangelical
 Prudence, and Discretion, to a blessed death.
 Thus living, thus dying, I shall finally and in-
 fallibly be joynd to my J. E. S. U ! the only end
 of all endeavors, (to whom I desire to live,
 and in whom I hope to dy,) in thy glorious
 Eternity.

The Sixth Exercise.

Of Justice the Second Cardinal Virtue.

1. *The Essence of Justice.*

Justice is a Moral Virtue, inclining our Wills to give every one his due by lawful means. Several sorts of Justice.

O Most excellent and universal Virtue! Wert thou exactly observ'd, how soon would all complaints, controversies, and contentions, cease amongst the children of men? How happy and holy an Order would be establish'd and follow'd in the world? Our dread Sovereign enjoying his due *Honors*, and his creatures the respective *Rights*, which appertain to them! Whence it is, (O rare Virtue! which art the very ty and cement of the whole Universe!) that thou art not more strong, and powerful, in the hearts of all rational Beings?

Thou, (O prime and essential Equity!) who hast plac'd Justice amongst the first of thy Precepts; saying, *Thou shalt justly do that, which is just*: Grant what thou command'st, and let it flourish gloriously in my soul, that I may exactly return thy own gifts to thy eternal Glory.

O my soul ! with how many obligations art thou charg'd ! Give me, (O great and glorious King of Justice !) a discerning Spirit to comply with them all ; and permit me not to invade any creatures just prerogatives. Let me no longer covet to possess, what appertains not to me. Ah ! how contemptible are all earthly *Advantages*, farther than they either profit me, in order to my Souls perfection, or relate (O my God !) to thy eternal glory ? Alas ! they will neither *accompany* me in Death, nor *comfort* me in Judgment, nor assist me in Hell. Ah worldlings ! who ill advis'd Bankers are you ; how, endeavouring to gain Earthly Treasures, *endanger the eternal loss* of your own souls ?

2. Of Religion, the Sister of Justice.

Religion is a Moral Virtue, inclining us to render to God that Sovereign Worship, which is due to him by reason of his Excellency, and Dominion over all things. This Worship consists in divers Acts ; whereby we declare Gods supreme excellency, and our humble subjection and servitude. The acts are either Interior, as Devotion, Prayer, Vows ; or Exterior, as Sacrifice, Adorations, Genu-flections, Praises, Protestations, Oblations, Tiths, the use of the Sacraments, and briefly, the practice of all Virtues : All which Actions are due to Gods infinite and adorable Dignity.

HOW necessary is this Virtue for the advancement of thy honour, (O Mighty Monarch of Heaven and Earth !) O that thou wouldst

wouldst be pleas'd to implant it firmly in my Soul, that I might perpetually praise thee, always adore thee, and continually content thee with all thy just dues; if not as devoutly, as thy divine Excellencies deserve, yet as much, as thy Precept obliges me, and my weakness, and poverty permit me. Confirm, (*great God!*) thy own glorious Kingdom; re-take thy true Dominion in my heart; make use of thy own just rights and prerogatives, and powerfully draw from me and all thy creatures, as much Religious duty, service, homage, and honour, as our Natures (assisted and elevated by thy Grace,) are capable to render thee.

Which way, (*O my weak Soul!*) wilt thou satisfy all these duties? *O* that my Religion were thus active, and my Will thus operative. *O Jesus my Saviour!* who gav'st to God thy Father all his dues in a most divine manner, and satisfy'dst in rigour of Justice for all my irreligiousness, look compassionately on thy needy and naked creature, and lift up my nothing to a capacity of rendering in some measure thy worship, and honour, appertaining to thy immense and infinit Majesty: Make me (*O my merciful Redeemer!*) truly Religious; dispose me with courage to serve thee, with constancy to confess thy greatness, with humility to acknowledg my own indigency, with fervour to practise all Acts of Virtue, and with perseverance to perform all thy Precepts; that Thou, (*O my God, my Lord, my All!*) may'st be always honor'd by me, ever pleas'd in me, and perpetually pleas'd with me. *O*

O let me never imagin to have satisfy'd the smallest parcel of *that debt*, which is by so many titles due to thy divine excellency and dignity: For what, alas! is the best of my service, homage, and gratitude, in respect of thy goodness towards me, and thy greatness in thy self? O *dearest Sovereign!* for whose only glory I, and all creatures were plac'd in this world: when shall we unanimously conspire and correspond to this thy sacred design? when shall we worthily perform, and perfectly practise, what thou so justly deserv'st, desir'st, demand'st, and command'st.

3. Of Devotion, the chief Act of Religion; and of Prayer, the next to it.

Devotion is the First and proper act of Religion, inclining our Wills to embrace actually, and readily, all, that concerns Gods service, and to avoid all, that displeases him. Prayer is an Act of Religion, whereby we humbly ask of God such things, as are fit to be ask'd.

O Sweet and sacred Devotion, the dear and only darling of my Soul! how tenderly do I love thee? how ardently do I desire thee? and yet how unworthy am I to enjoy thee? Thou (O my glorious Sovereign!) art the supream cause of all Devotion, and thy grace is the original Source of all piety: Thou art the only good, which my thirsty Soul incessantly gapes after; Thou art the solid support

port, and solace, of her weakness, and weariness; Thou art the dilater of all devout hearts by the infusion of good desires into them: Take from me (I beseech thee) the love of the world, clear my thoughts from curiosities and superfluities; break the fetters, which wrest my affections to vanities, and fix them entirely upon thy self, my only amiable, and satisfying Object.

Behold, (*O immens Deity,*) *O* eternal, infinit, and essential, goodness, who deserv'st all perfect homage, and honor, all possible duty, and devotion, from me, and all rational creatures; who art in thy self so absolutely excellent, and admirable, and to my Soul so highly beautiful, and beneficial! I here most humbly, promptly, cordially, freely, and resolutely, *Consecrate the whole residue of my life and actions, to be totally employ'd in thy true love and service.* *O* let me never swerve from this solid and substantial *Devotion*; let me rest joyful and content in this my advis'd choice, and be no more contristated, troubled, or dejected, in the faithful prosecution of such works, as belong to my duty, and thy divine honour. *Dilate my heart, O Lord, with holy cheerfulness, and I will run on swiftly, sweetly, perseverantly, in the paths of thy Commandments.*

I confess (*O glorious Creator*) my own *Misery*, and that I stand in perpetual need of thy *Mercy*; and therefore I will daily present myself before thy supream Majesty, as a poor, needy, and naked Begger; as a weak, wounded, and wicked Sinner; hoping, that thou

(*O*

(*Opious Physitian!*) wilt heal, and help, pitty, and pardon, cure, and comfort my sick, sinful, and sorrowful Soul.

O that my Heart, and Mouth, were absolutely purify'd from all undecent *affections*, and superfluous *expressions* in my prayer! O my spirit could always *propose* devoutly, and my tongue *pronounce* distinctly such wholesome things in my petitions, as are proper for me to expect from thy infinit Majesty! O that I could thus piously, and perseverantly, present my Prayers to thy *Throne of Grace* with all the necessary Circumstances to obtain thy mercy!

My Resolution (*O Heavenly Maker*) is to ask nothing henceforth of thy divine Majesty, but the entire accomplishment of thy *Holy Will*, or that, which may in some manner serve and contribute to the encrease of thy honor, and glory: and if I fail of thy present answer to all other my pretentions, I will humbly acknowledge my desires to have been *Undue and Unreasonable*; and resting peaceably in thy presence, I will adore the depths of thy inscrutable Prudence: and rely securely on the sweetness of thy secret and paternal Providence.

Teach me (*O divine Master!*) thus to pray, with a resign'd spirit, and purify'd intention; and encourage me to practice purely, perfectly, perseverantly, thy heavenly instruction in *demanding first thy eternal Kingdom*, and then not doubting the sufficient supply of all temporal conveniences.

4. Of Adoration, another act of Religion.

Adoration is an Act of Religion; whereby we testify our submissiōn to the divine Majesty, acknowledging his supreme excellency, and our absolute dependency on him. A form of Oblation to the Divine Majesty.

O Great, glorious, admirable, eternal Lord God! Whom creature can comprehend, or conceive, the least of thy purities and perfections? What honors, homages, respects, and reverences, are due to thee, (O Dread Sovereign of heaven and earth, on whom all things created depend; in whom I have both breath and being!) O that I and all creatures could truly descend into our Nothing; that thy only glorious and essential being might appear, and shine more brightly!

O increased, and independent, Entity! without whose present, and continual, support all things would instantly cease to be, what they are by thy bounty, and slide away into their original nothing! how can I place myself low enough in the presence of thy infinit Majesty?

Behold, I humbly adore thy sublime Excellencies, from the bottomless depth of my abyssal nothing: I heartily worship thee (my Sovereign Creator!) in spirit and truth: I lowly prostrate my poor Soul, before the high Altar of thy immense greatness; faithfully, duti-

durifully, and devoutly, acknowledging thy divine power, and submitting my whole being to thy absolute supremacy.

Ay! how barren are my Affections? How bare, short, and silly, my Expressions? How unproportionable my Adorations in respect of thy supereminent, surpassing, unexplicable, and unconceivable, Excellencies? I therefore present thee (*O glorious Deity!*) with all the interior actions of the blessed humanity of thy Son my Saviour Jesus; I offer thee with all possible submission, and devotion, in supply of my weakness the perfect acts of love, praise, and adoration, which proceeded from the pure Virgin Mother, and from all the Saints, with all the hearts, and affections of Angels and Men; all the mental excesses, supernatural jubinations, total abnegations, and amorous unions of all the blessed Souls in heaven and earth.

Ah! that my heart alone were capable of all the united affections and perfections of all creatures! how willingly (*O my God!*) would I employ them all in thy service? How sweetly should I melt away in thy love? Receive (*gracious Lord!*) all these, and whatsoever may be offer'd thee, as my ardent desires of honor, and adoration, loyalty, and gratitude, due to thy infinit Majesty. O that I could present them to thee as frequently, as I breathe, and as fervently, as the highest Seraphims! I invite and conjure you with heart, and mouth, (*O all ye celestial spirits,*
and

and elevated souls!) to supply my defects, and desires, and to sacrifice to my God holocausts of praise, benediction, adoration, ardently, incessantly, eternally.

Accept these homages, and oblations, (*O Sovereign Creator!*) from thy meanest creature, which accepts thee, embraces thee, and makes choice of thee this day, this hour, this instant, and for all Eternity, for her God; and refuses all other Lords for thy only love: to thee be rendred all honour, praise, adoration, and reverence from her and all things, that have a being, now and for evermore.
Amen.

5. Three Neighbor-Virtues to Justice are Piety, Observance, and Obedience.

Piety is a Moral Virtue, whereby we render to our Parents, Kindred, Country, and Friends, the just duties of honor, and acknowledgment. Observance is a Moral Virtue, whereby we treat with them, who excell us in Dignity, with due reverence, and respect. Obedience is a Moral Virtue, whereby our Wills are carry'd on to accomplish the things commanded, because they are commanded.

O Saviour! the most exact pattern of all perfection! who so highly honor'dst thy Heavenly Father, and wert so humbly subject to thy earthly Parents; not forgetting thy dear Mother in the very dreadful agony of thy death:

death, Give me natural meekness, benignity, and bowels, melting away with Piety, and Compassion, that I may not fail in the least tittle of my duty towards my distressed Neighbor, or them, to whom I stand any way engag'd.

All thy Actions (*O dear Redeemer!*) are my instructions: grant therefore, that I may in this Virtue of *Observance* also become thy perfect Imitator; who willingly gav'st honor to the Priests, Scribes, Doctors, and all people plac'd in Authority: O let me be ever ready to bow to my Betters, submit to my Superiors, and reverence all persons, eminent in power, signal in piety, and excellent in virtue, as nearer Images to the Divinity, whence all Authority, and goodness, is deriv'd.

O Divine *Obedience!* that the world would embrace thee in their several Callings and Conditions! how much more justly, discreetly, and easily, would it be regulated and govern'd? Infuse it (*O supream Commander of all Creatures!*) into the hearts of all thy Children; drive out from amongst them all rebellions, murmurings, and mutinies: That, Christians obeying their Pastors; Children their Parents; Servants their Masters; Subjects their Princes; Religious persons their Prelats; Thou (*O great and glorious Lord God!*) may'st be perfectly pleas'd with them all in this world, and eternally prais'd by them in the world to come.

6. Three other *Virtues*, annex'd to Justice: *Gratitude*, *Truth*, *Affability*.

Gratitude is a *Moral Virtue*, inclining us to render good to them, who have done us curtesies, not being oblig'd thereto. *Truth* is a *Moral Virtue*, whereby we shew in our words, what we are in our lives, without either feigning, adding, or diminishing. *Affability* is a *Moral Virtue*, whereby we carry our selves sweetly both in words, and actions, towards them, we converse with.

What shall I render thee (O my gracious Lord God!) for all the good things thou hast given me? Thou most freely, liberally, and unconstrainedly, chargest me with thy mercies, inchain'st me with thy benefits, and load'st me with thy love. I thank thee (O bountiful bestower of all blessings!) for them all, both natural, and supernatural, for all the good actions, which (by thy help) I have ever done; the good words, I have utter'd; the good thoughts, I have conceiv'd: I thank thee for expecting me to Penance, calling me to thy Service, preserving me from deserv'd damnation by the death of thy dear Son: And in acknowledgment of these, and all other, thy innumerable favours, (O great Benefactor!) I gratefully give thee my heart, soul, and all, that (by thy grace) I have, and am, as perfect sacrifices of thy perpetual praise.

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O hypocrisy, duplicity, and falshood! (the dangerous and universal Diseases of this deceitful world!) how sincerely do's my Soul abhor you? Give me thy powerful grace (*O God of truth!*) to avoid these great evils. O guide and govern my tongue, not only from forging false testimonies against my Neighbour, and uttering irreligious expressions against thy Honour; but even from the least Ly in my words, Infidelity in my promises, Hypocrisy in my behaviour, or Dissimulation in any of my doings, upon any pretension of human prudence, or intention of piety whatsoever. O let my Heart walk simply, singly, sincerely, innocently, and unfeignedly in thy presence; and let my Tongue, Hands, and Behaviour, be comfortable to my heart, that *Truth* making up a holy harmony in my whole man, I may perfectly please thee here, (*O increated Verity!*) and joyfully praise thee in thy blessed Eternity.

Purify, (*O meek and merciful Redeemer!*) my whole life, and actions, my carriage, and conversation; and give me grace to look always upon the perfect pattern of thy lovely comportment amongst all men, so full of Mildness, Mercy, Affability and Curtesy. O that I could behave my self temperately, discreetly, lovingly, gently, quietly, contentedly, sweetly, and faintly, towards all sorts of people upon earth, till it shall please thy goodness (*O my gracious God!*) to translate my peaceable spirit to the more amiable company of thy eternally blessed Saints, and heavenly Inhabitants.

7. Three other companions of Justice : Friendship, Liberality, Equity.

Friendship is a Moral Virtue, whereby two (or more) persons profess reciprocal love to each other for their mutual help, and support, in the pursuit of Virtue. Liberality, is a Moral Virtue, whereby we make moderate use of our temporal means, and impart them freely to others. Equity is a Moral Virtue, inclining us rather to follow the intention of the Law makers, or Superiors, on good grounds ; than the precise Letter of their Laws.

O *Eternal Creator !* who art the first Origin, and should'st be the only End of all friendship, who producest all this worlds perfections, to induce our Souls by these gracious benefits to the love of thy great bounty ! Imprint (*I humbly pray thee !*) first thine own holy love with indelible characters in my heart ; Then impart unto me also this virtuous, comfortable, and innocent, Amity, (which is the legitimat child of Charity, and undivided companion of Justice) of some spiritual person, capable to counsel me, willing to direct me, courageous to correct me, and desirous to perfect me in thy love and service.

O my Lord God ! all Love, all Liberality ! who shour'st down Benefits, and heap'st Mercies without measure on all thy creatures : Elevat my poverty, to imitate (in some manner

ner proportionable, to the means, thou hast graciously lent me, thy infinit Bounty: Give me (*O my glorious maker!*) a noble, and generous, Mind, disengag'd from base, and earthly, thoughts, and dispos'd to high, and heroick, actions, aiming at my own Souls Perfection, my Neighbours Profit, and thy divine Praise, and Honor. O let my Eyes be ever open to consider seriously; my Heart ever willing to compassionat tenderly; and my Hands ever ready to contribute liberally to the just necessities of thy creature: That, making a right use of the temporal goods, which thou hast here graciously given me, I may finally attain to the eternal glory, which thou (*my good God!*) hast bountifully prepar'd for me.

How needful is thy infus'd *Frudence*, (*O Sacred Spirit*, the sweet and only light of my Soul!) and how necessary is thy special gift of *Counsel*, that I mistake not in managing of this Virtue *Equity*, and so either out of Temerity misinterpret my Superiours meaning; or out of Timidity unduly execute his command? Clear my Darkness, (*O all knowing Lord God!*) with a ray of thy divine splendor, conduct my Reason in the right way, and keep my Understanding from error, amidst the millions of labyrinths, by-paths, and dangerous obscurities, which occur in Cases of Conscience, and Moral Resolutions: Conform my will, and works, to thy sacred intention; and confirm me in my present purpose: which is to observe perfectly thy most just, and holy, Ordinances,

nances, (and all theirs, whom thou hast plac'd over my head) in that very manner, (both in substance and circumstance) as thou (O Supreme Law-maker!) demand'st, and command'st.

The Seventh Exercise.

Of Fortitude, the third Cardinal Virtue.

1. The Essence of Fortitude.

Fortitude is a Moral Virtue, enabling our Wills to do good, and avoid evil, in great and dreadful difficulties and dangers: so that we either expect them, or suffer them, or shun them, or set upon them without excessive Fear, or over-rash Boldness.

MY Life (O my Lord!) is a perpetual warfare; my Soul is beset, during this her pilgrimage, with innumerable, enormous, powerful, and implacable, enemies; so that I am forc'd either to fight and conquer, or to fall, and be conquer'd. O how greatly then do I stand in need of this glorious armour of Fortitude, to animate my fearfulness, to shelter my feebleness, temper my rashness, and to accompany me in all my dangerous skirmishes? Give this virtuous strength to thy weak (yet willing) servant, O my God, who art incomparable

parable in power, invincible in might, the great Lord of Hosts, the glorious overcomer in the day of battel, the shield, and salvation, of all them, that combat under thy banner! and I shall not fear thousands of foes, encompassing me; for I can do all things in thee, my comforter.

2. *The chief degrees of Fortitude are three.*

1. *Not to be affrighted at the great difficulties, wherewith we must necessarily encounter in our spiritual course: but to be resolute in suffering them; manful in setting on them; yea, and confident to conquer them thro' Gods assisting grace.*
2. *To rejoyce cordially in such sufferings for so good a cause.*
3. *To expose our selves courageously to all Calamities for the promotion of Gods glory, and our Neighbors spiritual good.*

O Thrice happy those Souls, which are thus valiant! Ah! shall I for want of a little courage, be an eternal slave to Sensuality? sin, and Satan? Arise to my aid (*O invincible King of Glory!*) under whose feet, Death, Devils, and Hell it self, do groan. And thou (*my Soul!*) what dread'st thou! advance thy self undantedly into the field of battel: Thou fight'st under thy Saviours Ensigns, who has already conquer'd thy foes for thee on his sacred Cross: Reflect, on what thou art, his Soldier his Servant, his Son; Lose not heart, nor hope, in thy just quarrel; since thy Lord looks on thy

thy just combats, invites thee to courage, assists thee to conquer, and expects to crown thee: Eternity is at stake, and Heaven thy reward.

3. *Martyrdom (the most heroic act of Fortitude) is a voluntary acceptation, and enduring, of a violent death, for the testimony, and defence, of the true Faith, or of Virtue.*

ALL hail, O ye valiant Champions of my heavenly King! how highly do's my heart prize your courage? how humbly do's my soul honour and emulate your constancy? were not your Bodies passible, as mine is; and your Material parts molded out of the same mass of clay by the same merciful, and powerful, Artificer? Whence is it then, that you appear so faithful in your hottest trials, and I prove so fearful in my least temptations? O I am utterly ashamed of my own former baseness, and I resolutely and readily offer up my self to dy here for thy sake (O my sweet Saviour!) that I may live in thy love eternally.

4. *Three Virtues, ally'd to Fortitude; Magnanimity, Patience, Perseverance.*

Magnanimity (or greatness of courage) is a Moral Virtue, inclining our Wills to heroic, and honourable, actions in the prosecution of Virtue: in as much as such actions are hard, and worthy of an high Courage.

THou hast made me (O glorious Creator!) for great matters, for thy Heaven, for thy

thy self: and shall I rest any longer in petty trifles, and aim only at inglorious objects? No, *my worthy Soul!* form'd to thy Lords lovely likeness, Child of the most high, and Heir apparent to his kingdom! It becomes not thee to content thy self with common Perfection: We will henceforth have higher thoughts, and aspire to more sublime, generous, and noble enterprizes: We will courageously climb up the several degrees of the most seraphical Virtues; and set upon holy, and honourable, works, tending to our own greater good, and our Gods eternal glory. *Yes Lord!* we desire to be as truly patient, as thy servant *Job*; as zealous of thine honour, as thy Apostle *Paul*; as penitent for our sins, as the pious *Magdalen*: as pure in our life, as the holy Angels; and as ardent in thy love as the highest Seraphins. *O my Soul!* that we could reach these glorious Perfections!

5. *Patience is a Moral Virtue, which moderates our Sadness, proceeding from the resentment of some present evil; and hinders us from acting thereupon any thing, misbecoming our Reason.*

O *My Soul!* what joy, what peace, what holiness, what happiness, do still accompany this divine Virtue? when wilt thou truly possess thy self, and perfectly please thy Saviour, by the exact practise of *Patience* amidst all thy pressures, troubles, and tribulations? O why should'st thou only expect to be an unsuffering member,

member, under Christ thy head, crown'd with cruel thorns? *Lord Jesus!* I must suffer, as a Christian, I deserve to suffer, as a Sinner, I desire to suffer, as thy Servant: O let not my sufferances become lost to my soul by my impatience in induring them: Let no torment, or trouble of my life, tire my settled resolution of suffering willingly for thy love (*O my Crucify'd Saviour!*) and persevering constantly in thy service. Let Hell, Death, and Devils, arm their whole fury against me; Let all creatures conspire to annoy me; Let all sickness seize my Body, all sadness my Soul, and all sorts of damages, disgraces, and dismal chances, be pour'd fourth on my only head, I will remain quiet in thee (*O meek and patient Jesu!*) and submissive to thy sweet providence and disposition.

6. *Perseverance is a Moral Virtue, whereby we go on in our well begun enterprises, till they are fully accomplish'd.*

THis is the Virtue (*O my Soul*) and this only, which gives thee true rest from all thy sufferings; This rewards all thy laborious endeavours, and this puts a happy period to thy painful life. Without *Perseverance* how vain are all thy Virtues, and how useless thy past labours, and diligence! Ah! *my Soul!* be no longer like a Fool, changeable with the Moon, like a reed, shaken with every blast; like the Sensualists, who begin in the spirit, but end in the

the flesh. No *my dear Lord* ! I will never leave to love thee, till I leave to live ; I will not cease to persecute my passions, & pursue the enemies of my perfection, till they be all *dead, and utterly destroy'd* : I will keep the years of Eternity ever fresh in my memory, that no temporary sufferings may seem long, tedious, or troublesome. Thou (*O Jesu my Redeemer, O most constant lover of my poor Soul, for whose sake thou patiently remain'dst on thy cruel Cross, till the whole work of Redemption was perfectly consummated !*) make me (*I most humbly beseech thee*) constant in virtue, courageous in thy Love, faithful in my calling, and perseverant in thy Service, that I may be finally crown'd in thy heavenly Kingdom.

7. *The Conclusion of this Exercise, humbly petitioning for perfect, and Christian, Fortitude.*

BUT what is my strength, (*O my gracious Lord God !*) that I should be able to resist, fight, conquer, and persevere ? Ah ! my weakness ! how well art thou known to me, and how much better to thee (*O my all knowing Creator !*) Fortify therefore my frailty, (*O my only hope and helper !*) against the vast multitude of enemies, which compass me round about, striving to devour my poor soul, and still plotting to deprive me of thy divine favor, and friendship. Let no labor tire me, (*O my Lord, my Virtue, my Fortitude !*) no difficulty terrify me no danger daunt me, nor any thing whatsoever

soever draw me from one tittle of thy true love, or make me degenerat in the least degree from my well settled resolution of going on faithfully, chearfully, perseverantly, in thy service. Ah! Shall the lovers of honors, pleasures, riches, and such like worldly trash, and trifles, be more valiant, vigilant, vigorous, than I am, who love thee, O inexhaustible Treasury of all goodness, O *indeficient fountain of all felicity*? Shall these greedy slaves (rather than generous lovers) take such pains, and care, to purchase a ly, a smoak, a vanity; and shall not I courageously fight, sweat, bleed, dy, to possess thee, O my essential, substantial, eternal, Happiness, and Beatitude!

Yes Lord! I will joyfully undergo all things for thy Love: I will esteem it, as a singular honor, not only to suffer, but to be sacrific'd for thy sake: Do thou only assist me with thy grace, & support me with thy strength; which is the *Armor of proof*, wherein I place my whole Confidence, and the sure ground, on which I boldly give defiance to all my enemies; the *Buckler*, wherewith I doubt not but to defend my self in the day of battel; and the impregnable *Fort*, wherein I can only hope for safety against all assaults, made from without by the Prince of this world, & by the powers of darkness. To this secure Sanctuary, (*O my God!*) I will humbly, continually, and confidently, make my retreat, during this my warfare, and pilgrimage; in expectation of being admitted, (according to the time prefix'd by thy holy will
and

and pleasure,) to thy blessed *City of Peace*, where finding no more Battels to fight; nor Sieges to sustain; nor Enemies to conquer; I will joyfully hang up the Trophies of thine, and my Victory, and eternally sing forth the praises of thy glorious and triumphant Majesty.

The Eighth Exercise.

Of Temperance, the Fourth Cardinal Virtue.

1. *The Essence of Temperance.*

Temperance in general is a Moral Virtue; retaining us within the limits of Reason, amidst the difficulties, which arise from the delights of our five corporal Senses.

O My Lord! (the eternal, and essential, Purity!) who command'st me thy frail and feeble servant, to live soberly, piously, justly, purely, temperately, in the world, and to abstain from all things, which defile my Soul, wherein thy self desir'st to take thy chaste pleasure and delight: Give me (*I beseech thee*) a true sense of thy spiritual, and solid, sweetness, wean me, and win me, from all affections to sin, strengthen me against the allurements of sensuality, and wound me with thy only pure, and perfect Love. O let not the false pleasures

fures of flesh, and blood, prevail any longer over my Reason! Let not my Senses get the Empire over my Heart, and dispossess thee of thy own habitation, where thou do'st delight to dwell.

Ah, my disorder'd Appetites! my deceiv'd Affections! my deprav'd Desires! Tell me, is this Creature, this Object, this worldly Bubble, which withholds you from your heavenly Creator, better than he is, worthier to be preferr'd, more lovely in your sight, more deserving in it self, or more beneficial to you! Speak *my seduc'd Soul*! Dost thou expect ever to be quieted by enjoying it? At the hour of death will it defend thee? In the day of thy Judgment, and Gods wrath, will it plead for thee, and protect thee? Is it able to make thee here Holy, and eternally Happy? Alas! nothing less. Ah then! What blindness, what brutishness, what madness is it, to leave God, & love it; to forsake God, & adhere to it? No, *my Lord*, thou art more to me than all, I love thee above all, and for thy sake I freely forsake all.

I know, *Lord*! that the Ey is never satisfy'd with seeing; the Ear with hearing; the Mind with possessing; nor the Soul with loving any thing, but thee, her only amiable and satisfying Object! I acknowledg the best of sensual pleasures, to be poor, mean, short of duration, nothing in substance: Why then, O *my Senses*! do you still roam abroad? Why beat you the air for vanities, and seek after lyes! Why, O *my Soul*! dost thou persever
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to covet that, which, thou confessest, can never perfectly content thee? Curb all these disorders (*O my God!*) with the bridle of discreet *Temperance*: Teach me to use thy Creatures with *Sobriety*; to be always at defiance with worldly Delights; and to be totally taken up with the real solid pleasures, which proceed only from thy ravishing Love, and sweet presence in my Soul.

2. *The Rules of Temperance are these:*

1. *The Law of God, Ordinances of his Church and Orders of our Superiors.* 2. *The Necessities of our lives, according to our estates, offices, means, conditions, dispositions.* 3. *Decency, which is a love of that, which well be- seems us.* 4. *Shamefastness, which is a certain fear and horror against all, that is contrary to a just Moderation: For nothing is more opposit to mans Dignity, than to mistake himself in making use of corporal Delight.*

O *My Saviour!* the incomparable pattern of Temperance! These Rules shall be henceforth the Laws of my life: I will be ashamed to be any longer like the *Horse and Mule*, which are devoid of understanding; but will rationally make use of thy gifts, in order to support my self for thy only service, I will not covet, what may serve for my pleasure; but what may suffice for my necessity. I will confidently expect from thy divine promise, and

and paternal providence, (who hast a *tender care over all thy Creatures,*) meat and cloathing, *convenient for my sustenance,* and competent to my condition; and so rest fully content in thee and faithfully grateful to thee, the free bestower of all blessings.

3. *The means to acquire temperance are.*

1. *Frequently to reflect on, and punctually to practise the before prescrib'd Rules.*
2. *To keep our bodies and minds honestly employ'd.*
3. *To fly from such objects, actions, persons, occasions, as provoke our senses to unlawful Pleasures.*
4. *To think seriously upon Death and Eternity.*
5. *To make Mortification our continual exercise.*

O My Lord ! who by thy most powerful, and prudent, ordination hast dispos'd all things in perfect measure, number, and weight : give Grace to thy poor servant, so to watch over his actions, manners, senses, and desires, that all may be measur'd, numbred, and weigh'd, in the true ballance of discreet Moderation. O that I could still regulate my life by the perfect rule of thy Law and Love, the Dictamen of Reason, and the Counsel of thy Apostles, denying all worldly lusts, and doing all things decently, orderly, and besecming my calling ! O that my Employments were ever holy ; my Senses always wary ; my Thoughts still reflected on the end of my Creation ; and all my
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Members truly mortify'd ! how hopefully, confidently, and undauntedly might I then expect the glorious appearance of thee my great God and Saviour ?

4. *Temperance, in particular, is divided into Abstinence, and Sobriety :*

Abstinence is a Virtue, inclining us to a rational mediocrity in the use of Meat ; and Sobriety is the same in the use of Drink, which may also be apply'd to our passions.

AH ! My immortal Soul ! thou art too worthy, to be enslav'd to thy sensual body ! The beasts exceed not nature's satisfaction, and wilt thou, who art indu'd with reason, be less temperate ? O shame, O Brutishness ! Do's not that first Precept ring still in thy Ears : *In the day, thou eat'st, thou shalt surely dye ?* And wilt thou yet hearken to thy seducing Eve, yield to thy subtil enemy, and obey thy belly sooner, than thy blessed Creator ? Do not all they, who strive for the mastery, and aim at the obtaining of a corruptible Crown, abstain from all excess ? and wilt not thou keep under thy Body, curb thy Senses, and controule thy Passions, that thou may'st gain an incorruptible, and eternal, Crown in Heaven ? Yes, My dear Maker ! I will never more destroy thy holy work, nor sell my Heavenly inheritance for a vile Morsel, a mess of Pottage, a momentary Pleasure : Thou (O sweet Redeemer !) who,

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whilst

whilst thou wert pleas'd to sojourn amongst us, sustain'dst thy body with human Meats: Thou, dear Jesus my Saviour! who suffer'dst Hunger in the desert, and Thirst on the Cross, to satisfy for my riot and gluttony! extinguish (*I beseech thee*) all fleshly desires in my senses; Let no worldly sweets so favour to my palate, as to make me outpass the limits of perfect Abstinence and Sobriety: That using thy temporal gifts with due temper and moderation; I may one day be fully satiated and inebriated at thy divine table, furnish'd with eternal delicacies and delights.

5. *Moderesty* (which is a *Virtue* adjoynt to *Temperance*,) is a restraint of all unruly motions with a certain comeliness, and decency, in respect of the persons, affairs, time, place, and all other circumstances. And it has six branches, Three, which concern the repression of inward motions, *Mackness*, *Humility*, *Schisosity*.

Mackness is a *Virtue*; which moderates our passion of Choller by subjecting it to Reason, and keeping us from all such words, and actions, as are unbecoming us, and contrary to our duty, *Humility* is a *Moral Virtue*, which abates the edge of our over-high hope and audacity, keeping us from pretending to more, than appertains to our condition, and counselling us to be content with such mean things, as are suitable to our true unworthiness, *Schisosity* is a *Moral*

ral Virtue, which moderates our Curiosity, and Coverousness of Knowledge; and inclineth us to a desire of knowing what is convenient according to our Condition.

THOU hast commanded me, (*O meek and mild Jesu!*) to learn of thee this divine lesson; and thou hast left me thy whole life, as a perfect example thereof, and a pattern, by which I should practise it: Thou sweet Saviour!) wert silent; patient, content, resign'd, (*as an innocent Lamb in the sheeters hands*) amidst all the calamities, contumelies, affronts, and insolences, which mans malice and madness could inflict on thee: And shall not I, (who have deserv'd all shame, confusion, hatred, and Hell it self,) sustain willingly my smaller afflictions! I will henceforth, (*O my Jesu!*) not only freely pardon all outrages, which shall be done me, but joyfully prepare my heart to embrace all crosses, endure all contradictions, and put up all injuries for thy sake, with all sweetness of affection and tenderness of compassion towards my greatest enemies; That I may finally possess a portion in that blessed land, which thou (*O merciful Redeemer!*) hast promis'd to thy meek, and humble, servants.

Ah, my Soul! Learn also this heavenly lesson of thy most humble Saviour, and thou shalt find perfect rest in this world, and have an eternal reward in the next. Alas! Whereof art thou proud? What is due to thee, but only damna-

tion; which, thou well know'st, thou hast often deserv'd? Why shouldst thou expect to be preferr'd. before any other, who art more unfaithful and ungrateful to thy loving Lord than all others? Ah, *caitiff creature*! canst thou conceive thy self in a capacity of high honors? No, *dear Jesu*! I utterly disclaim them all; and desire, that all men may know my real unworthiness, that they may esteem of me, treat me, and condemn me accordingly.

What wouldst thou know, O *my curious Soul*! What do you gaze on, O *my insatiable Eyes*! Is not *one thing only necessary*? one Science all-sufficient; one object fully satisfactory? And is not the Rule, which directs you to this one necessary, sufficient, and satisfying object, short, sweet, and easy? [*This is life eternal; to know thee the only true God, and Jesus Christ, whom thou hast sent.*]

O *Words*, full of life and love! What can I wish for in heaven, (O *my Lord*!) but eternal life? and what need I desire on earth (O *my Jesu*!) but thy only love? O *my Soul*! Why seek'st thou elsewhere that, which thou canst nowhere find, but in thy God, thy Jesus, thy Saviour, in whom are all the true treasures of Science and Wisdom, who is thy only center, rest, satiety, and security.

O what is all worldly knowledg, but vanity of vanities? how mean and foolish is all wisdom, which provides not for eternity? Ah, *my good God*! how it grieves me, that I have given so much of my precious time, to the pur-

pursuit of such poor studies, and getting such empty notions, which, now I perceive, do so little profit me in order to this only solid and Soul-saving science? *Lord!* I will henceforth employ all my diligence, endeavours, time, talents, wit, will, intensions, and pretensions, on that alone, which will most advantage thy honor, and best advance my salvation. My whole study shall be to know thee, (O my God, and my All!) to contemplat thee, to please, praise, and love thee in this World, that I may live and reign with thee in thy glorious Kingdom of Eternity.

6. *The other three branches of Modesty are Virtues, helping us in the ordering, and managing, the outward motions of our Bodies.*

1. *By our beſeeming Carriage.* 2. *By our ſitting Recreations.* 3. *By our decent Cloathing.*

Give me alſo, (O liberal Beſtower of all lovely Qualities!) theſe external Graces, beſeeming my Condition, and ſuitable to my Calling: That ſo my inward and Outward compoſure, my Soul, my Body, my Senſes, and all that, which (by thy permiſſion) I am, making up a perfect harmony of all holy Virtues, I may become pleaſing to thy divine Majeſty, profitable to my Neighbours, and inſtrumental to my own perfection and Salvation.

3. *The Conclusion of this Exercise, with an humble Petition for perfect and Christian Temperance.*

AND now (O great and glorious Creator!) who hast made all things for my use, and me for thy service; Grant (I beseech thee) that I may never more violate thy sacred order and design.

O let me not rest in any creature, which is so much inferior to my noble nature; but terminat my love in thy blessed self, who only art above me. Where else, Alas! can my understanding find a sovereign Object to satiate it, or Center to content it, but thee O *supream Verity*! Where can my will meet with a perfect felicity, whereon to fix its affections, but thee alone, O *essential Goodness*!

Let me not therefore leave thee, the solid Substance, to love the Figure, which so lightly fades away: But give me (O gracious Lord God!) thy efficacious assistance, that I may make such temperate use of the world, as if I us'd it not; that so living out the remaining days of my Pilgrimage, Soberly, Vigilantly, and Faithfully, according to my calling; I may Joyfully, Hopefully, Confidently, and Preparedly, expect thy coming (O my merciful Judge!) having my Reins girt with Continence, my Lamp lighted with Charity; Staff in hand with prompt Obedience to all thy holy Ordinances; and finally enter with thee (my Souls dear Bridegroom,) into thy Marriage-chamber

¶. 4. and Confession. 135
chamber of eternal delights. And possess Thee
for all Eternity in Heaven.



¶. IV.

Of Penance and Confession.

Since Penance (according to the sacred Council of Trent) is a duty, inseparably annex'd to the state of Christianity; and that every ones life (in whatsoever condition) should be a continual practise, and perseverant performance, of Penance, during the time of this our earthly pilgrimage: We shall endeavour to deliver with all possible brevity, distinction, and clearness.

1. Such necessary, Essential, and Fundamental Truths and Tenets concerning Penance as are unquestionable amongst all Orthodox Doctors, and proper to be known by every Penitent for the due exercise thereof.

2. We shall descend to the practical, and most important, part of Penance, which is Confession: setting down such Preparations, Examinations of Conscience, and Acts of devotion, as are to precede, to accompany, and follow it.

3. We shall add a larger examination of conscience, or Catalogue of sins for their help, and benefit, who desire to make a good general Confession.

General Maxims, and Positions, concerning Penance, and Confession.

The necessity of Penance.

WE are by nature the children of wrath, and being heirs of our first Parents malediction, we are with them banish'd out of Paradise, and abandon'd to labor and toyl upon earth, where we remain slaves to our irregular passions under the Tyrannical yoke of Death and the Devil.

Now there are but two means to redress these miseries, and to recover the divine favour and friendship, (and consequently to regain Heaven) to wit, Innocency and Penance.

Innocency concerns only such spotless Souls, as have inviolably conserv'd their Baptismal sanctity even to the last moment of their lives : [tho' they also, (if there be any such Saints, besides Children dying in the nonage of reason) may be said in some sort to stand in need of Penance for the preservation of their purity, and perseverance in their Innocency.]

Penance concerns all Sinners : as being the sole means, establish'd by God, and left by Christ *JESUS* to his Church, whereby to appease our irritated Creator, to satisfy the divine Justice, and to restore us to our lost heavenly Inheritance. Unless you do Penance, you shall all Perish.

Penance

Penance is the chief Exercise of a Christian.

WHence it follows, that Penance is the most necessary, important, and excellent Exercise of all Christians: since all must either Perish, or do Penance; and it is an Article of our Faith, that Penance is so absolutely necessary for all Sinners, that without it there is no hope left of obtaining pardon for their Sins, of regaining Gods favour, of saving their Souls, and of enjoying eternal Happiness.

Penance comprehends the Virtue of Penance, and the Sacrament of Penance.

Which is to be understood, both of an interior Penance, (which is an act of the Virtue of Penance;) and of an exterior Sacrament of Penance, (which is commonly call'd Confession.)

By the Virtue of Penance The Sinner is to detest his impieties, with a firm resolution of no more offending the divine Majesty: By the Sacrament of Penance he is to accuse himself of them, with an earnest desire to repair the wrongs, and satisfy the injuries, done to the divine Justice.

So that to obtain pardon for his Sins, he must of necessity have both an inward, sincere, Christian sorrow and repentance; and also (when it may be obtain'd) an outward Confession and Accusation of his crimes, accompany'd with such Conditions, as shall be hereafter specify'd.

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The Sacrament of Penance consists of these four Parts

[1] Contrition of heart. [2] Confession of mouth. [3] Satisfaction of works, (which are its material Parts.) [4] And Absolution of the Priest, (which is its Form.)

Of Contrition, the first Part of Penance.

A Sinner cannot duly perform this important affair of Penance, unless he conceives (as aforesaid) a Sorrow for his past offences.

This Sorrow may be either Perfect, or Imperfect.

It is Perfect, [1] When it proceeds from perfect Charity, grounded upon the consideration of Gods love and goodness. [2] Accompany'd with an inward, sincere, and cordial detestation of the committed Crime: And [3] joyn'd with a firm purpose and resolution of future Amendment.

It is Imperfect, when Charity in us is imperfect, and when our sorrow proceeds; [1] Rather from the fear of Hell. [2] Or from the desire of Heaven. [3] Or from the foulness of the Sin it self, than from the love of God.

The first is call'd Contrition, the second Attrition.

Attrition is (of it self) insufficient to obtain pardon; and therefore it must be accompany'd with a Sacramental Confession, to render it effectual for the Remission of sins, and reconciliation to the divine Grace and Friendship.

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Contrition is so Excellent, that S. Cyprian esteems it the very best thing, which a mortal creature can offer up to its Creator. It is so Powerful, that S. Ambrose says, It opens heaven, shuts up hell, cures all the Souls diseases, repairs all spiritual ruins, and serves, as a Sponge, to deface all iniquities. It is so pleasing to God, that (sings the Royal Prophet) he never rejects an humble and contrite Heart, but ever receiveth it as a most perfect Sacrifice. It is so easy, that a Moment may conceive it, an Instant may produce it; For neither the shortness of time, (says S. Cyprian) nor the extremity of the last hour, hinders the pardon of a Contrite Penitent. Finally, it is so Profitable, that (says the same Saint) it not only obtains Pardon for past offences, but gains also a future Crown of glory.

But this perfect Contrition must proceed [1] from a motive of the Love of God, and not for any servile Fear: As when a Child, having offended his Father, grieves not so much for fear of being disinherited, as for having been disloyal and disobedient to so loving and belov'd a Parent. [2] It must be accompany'd with an inward, sincere and hearty Detestation of the Crime, like that of the Prophet David, and of the Apostle S. Peter; and not only an outward, verbal and lip-lamentation, like that of Antiochus and Esau. And [3] It must be joyn'd with a firm Resolution of future Amendment, and avoiding all Occasions.

Note this Sorrow for the Sin, this Detestation thereof, and this Resolution of amendment,
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grounded on the consideration of Gods goodness, (which constitute the essence of perfect Contrition) must be [1] exceeding great ; For as man is bound to love God above all, so he ought to hate sin above all. [2] They must be general, absolute, and universal, extending themselves to all Sins whatsoever, without the least conditional reserve of Affection to any one ; For what will it avail thee, O sinner, (says S. Gregory) to be sorry for thy Anger, if thou study'st Revenge ? What will it serve thee to detest Uncleaness, if thou continu'st in Covetousness. [3] They must precede (if not the Confession,) at least the Absolution ; for they being (as aforesaid) of the Essence of the Sacrament of Penance, must necessarily go before the end thereof, which is the Absolution. [4] There needs no vocal expression of this Sorrow, Detestation, and Resolution : for an inward feeling and conception thereof in the Soul abundantly suffices. [5] Neither is it necessary to conceive as many Sorrows, or form as many acts of Detestation, and Resolution, as you have committed Sins ; for one only general, sincere, and hearty Sorrow, one Detestation of all, that is opposit to the divine love and liking, one Resolution of amendment, includes all Former and Future crimes and offences.

Of Confession, the second part of Penance.

Confession is a declaration of your sins to an approv'd Priest : Now to the end you may declare your Sins exactly, you must

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Before Confession

1. **M**ake a diligent Examination of your Conscience: For 'tis not enough to present your self to your Confessarius, and there relate, what comes then to your memory, or what you have learn'd by rote out of Books, or what you formerly us'd to say: But you must seriously apply your thoughts for some space of time before Confession, to consider the true state of your Soul, to search (as the Council of Trent commands) into the most secret corners of your Conscience, and to carry with you to Confession such dispositions, as are requisite for the obtaining of Absolution.

2. This examination of Conscience may be either in order to a General, or an Annual, or a Monthly, or a Weekly Confession: and accordingly more, or less, time must be allotted for its due performance.

3. The Necessity of this serious Examination of Conscience before Confession appears, In that the Penitent is oblig'd to accuse himself distinctly of all his Mortal Sins, with their aggravating circumstances, their qualities, and their number: Now he cannot Confess them, unless he know them; nor distinctly know them, unless he has diligently consider'd them.

Whence it follows, [1] That if the Penitent omits or forgets to Confess any one Mortal Sin, thro' defect of his precedent Examination, his Confession is not only fruitless, but sinful, and sacrilegious, as if he had voluntarily conceal'd it: because, tho' his intention was not directly to omit it, yet his supine negligence directly
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and formally expos'd him to the danger of making an imperfect Confession.

2. It follows, that a Penitent, presenting himself to Confession, without this precedent Examination of his Conscience, ought to be sent back by his Ghostly Father without absolution: Unless, [1] the Confessarius will take the pains to supply his defect by interrogating him upon all such particular points, as may any way concern his calling, and state of life, and conversation. [2] Unless the Penitent be very weak, and infirm, or very ignorant, and simple, or a meer Idiot: in which cases the discreet Confessor may undoubtedly supply their impotency: but he cannot exempt the common and general sort of Christians from this serious Examination of their Consciences, which the Council asserts to be absolutely necessary.

3. It follows that such Penitents, as will Confess no more, than they are ask'd, nor utter a word of self accusation, unless it be forc'd out of their mouths, ought not to receive Absolution: because there is just reason to doubt of the validity of such Confessions; since the Penitents seem to be altogether ignorant of the state of their own Consciences; to have been supinely careless in the consideration of the qualities, circumstances, and number of their crimes; and lastly, to want a due sense of Sins heinousness and a true horror, hatred, and detestation thereof; and yet all this is necessary for a good Confession.

4. It follows for the same reasons, That such Penitents, as make use only of certain Books, and set-forms of Confession; relating only such things,

as they there find, and no more, without any search into their own interior; but out of mere custom coming to Confession always with the same things, and declaring them in the same manner: do also abuse the Sacrament. We condemn not the right use of such pious Books, but we seriously advise all Penitents, that (besides them) they will dive into their own Consciences to find out the root of their Offences, and to consider their own evil affections, inclinations, customs, together with the nature, number, quality, and circumstances of their crimes, that so they may accuse themselves accordingly. For what Books can possibly discover the true state of each ones Soul and Conscience in particular?

4. Before you begin the Examination of your Conscience you must humbly beg the divine assistance, since it is by Gods particular Grace, and extraordinary Favor, that any Sinner returns to him by Penance. You must therefore elevate to him your Heart and Affection, earnestly imploring such heavenly succour, as is necessary for the making a good Confession, which is to you a matter of so high importance.

And consequently you are to ask, [1] Light to see your Sins, and to know the true state of your Soul. [2] Capacity, understanding, and memory to express them rightly in Confession. [3] The Love of God, and strength of Resolution to detest, and hate them. [4] All, that is requisit to destroy sin by sincere Penance, to be reconcil'd to the divine Majesty, to obtain his mercy, to appease his anger; to satisfy his Justice, and to establish

stablish his Empire, his Sanctity, and his Glory in your whole Interior and Exterior man.

5. After this form an act of Pure Intention, protesting, that you pretend by this present Confession to acknowledg the disorders of your Life, to obtain pardon for your Sins, and to get Grace by vertue of the Sacrament for your future reformation, and amendment.

6. Then, driving all other thoughts out of your mind, settle your self, by a serious application of your spirit, to the Examination of your Conscience, making use, if you please, of some one of the Methods, hereafter describ'd in the particular directions for Confession.

But beware [1] of over-much earnestness, anxiety, or disquiet, in your examination. [2] of over-much scrupulosity, contenting your self to remember the greatest and most dangerous, bidding the rest (of your Venial sins) in Christ sacred Wounds, and drowning them in his precious Blood. [3] of over-much tediousness, like those weak spirits, who to make an eight days-Confession, must have four hours time of Recollection, and are troubled, when it is deny'd them: for surely the discussion of the Conscience is not to be measur'd by the length of time, but by the attention of the Spirit. [4.] Be sure to Confess nothing, but that, for which you are sorrowful, and which you purpose to amend. [5] In defects, and imperfections, mention only such in Confession, as you desire to correct in your self, and the rooting out whereof would make most for the encrease of your peace, humility, purity of heart,

heart, and liberty of spirit. [6] Above all things beware you go not to Confession pro forma, out of custom, or for company; for such persons seem scarcely to detest Sin sufficiently, nor purpose amendment resolutely; and consequently, put themselves in danger of committing a Sacrilege by coming to the Sacrament indisposedly.

7. Having made your Examination of Conscience, forget not to frame an Act of Contrition, detesting all your sins in general, and those in particular, which you have now remembered, and remark'd, in order to your present Confession.

In Confession.

I. *Your Confession is to be accompany'd with these Five qualities and Conditions, which are necessarily requir'd to make it valid and effectual:*

The First and principal condition of a good Confession is Integrity; that is, You must exactly, entirely and (sigillatim, says the Council of Trent) one by one, accuse your self of all your Mortal Crimes (with their number and aggravating circumstances,) be they never so secret, so infamous, so enormous; be they Interior in thought, or Exterior in word or Action; be they hidden, or manifest: for who so conceals any one Mortal Sin, either thro' shame, or thro' malice, or thro' his own culpable negligence, and want of due examination, invalidates his whole Confession, turn's it to his own Confusion, and of the Sacrament makes a Sacrileg.

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The second Condition is Humility, that is, you must humbly acknowledg your selves culpable, and not excuse your crimes, or cast your faults on others, on the occasions, on the temptations, &c.

The third Condition is Clearness of-expression, that is, you must deliver your Confession in such distinct, and intelligible, words, as may make your Sins plainly understood, and the state of your Soul clearly known to your Confessor, (who sits in that Tribunal, delegated by the divine Majesty, to judg of the Penitents Conscience,)

The fourth Condition is Simplicity, that is, you must declare your Sins, truly, nakedly, inartificially, and undissemblingly; without multiplicity of words, circumlocutions, exquisite phrases, fruitless repetitions; and unnecessary circumstances, especially in Venial Sins; for all this do's but disguise, confound, and obscure the confession.

The fifth Condition is a sence, sorrow, and feeling of your Sins heynousness; that is, you must put on the person and posture of a devout, modest, poor Criminal; appearing before his dreadful Judg, imitating the Publican, who sighing from his heart, casting down his eyes, and smiting his breast, deem'd himself unworthy of all grace and favour.

2. From which Conditions you may easily gather, what abuses you are to avoid; As,

1. You must take heed of going to Confession, like some lewd Libertines, who by their light carriage, and laughing countenance, shew, how little serious they are in a matter of so great moment.

2. Let not your Confession consist of Negatives, tiring your Confessors ears with these or the like fruitless, and superfluous, expressions; I have not lov'd and serv'd God as I should; I have not pray'd so fervently, frequently, faithfully as I should, &c. Surely the heavenly Citizens might say as much; and were you guilty of no heavier Crimes, you might deserve to be plac'd upon the Altar, as a Saint.

3. Use not Indefinite terms in relating your Sins; like some who will say, Persons in my Place, of my Calling, in my Condition, do sometimes tell untruths; People are apt to hear and speak some words of Detraction, &c. For your Confession must be personal, and your accusation must be limited to your own particular actions.

4. Beware also of these or the like conditional ways of accusation; If I have sworn, ly'd, detacted, I ask God Pardon: For your Confession must be absolute and positive.

5. Nor let your Confession consist of Generals, by saying, I have been proud, idle, envious, &c. Neither imitate such, as having little to say (by reason they want a true knowledge, or have fail'd to make a due Examination of their Conscience) accuse themselves of Tepidity, ind devotion, infidelity in answering to holy inspirations, &c. for you are to particularize the number, and circumstances of your Crimes, and declare that single action, or omission, which is sinful,

6. Do not indiscreetly declare a third persons faults, or imperfection, to palliate, or extenuate

your own crime; saying I have a Husband, a Son, a Servant, so froward, troublesome, unruly, that I am sometimes urg'd to Anger and impatience, &c. For this is not to accuse your sins, but excuse your self.

7. Much less are you to expose your great offences in extenuating terms, by saying, I have let slip some Idle words, and they were sometimes tending to dishonesty, or detraction; For this is to cover the Crime, and to commit a Sacrilege.

8. Avoid these two extremes; Of speaking over loud, lest others may hear you; or over low, lest your Ghostly Father should not understand you.

9. Abuse Not your Ghostly Fathers ears and patience, (and indeed the Sacrament it self,) with Impertinencies, or any thing, whatsoever concerns not your Conscience. For, to talk (during the time of Confession) of trivial, temporal, or indifferent businesses, which may be deferred; is to profane the sanctity of this high Tribunal.

10. Imitate not them, who whilst they are at Confession, gaze up and down, play with their Beads, or Fingers, and relate their Sins with as little feeling, as if they recited a Romance: For the exterior disorder, & irreverence, declares the interior indecision, and negligence.

11. Run not to every new-coming Priest; like some vagabond spirits, who no sooner hear of a holy devout, spiritual Confessor, but presently they have an itching desire to make a tryal and tast of him, for this savours overmuch of curiosity and Levity.

12. Leave not your ordinary Ghostly Father without a just and warrantable occasion and necessity: Much less should you do it, when you have committed some extraordinary Crime, for fear of incurring his ill opinion, or disfavour: For this is a manifest sign of excessive Pride and Hypocrisy.

13. Neither ought you to dislike him, because he sharply reprehends you for your errors: or suspect his affection, if he speaks home to you for your correction: for all such Exceptions are the meer tricks of Self-love, not the arguments of solid Repentance; since who so truly conceives himself a grievous Criminal, will not cover to be cherish'd, but be well content to be chastis'd.

Fourteenthly, If you go often to Confession, (as all zealous and devout Christians should) you may do well to mention briefly, and without any circumstances, some one Sin of your life past, (for which you are certain to be most heartily sorry;) that so you may both secure your own Contrition, and the Priests Absolution.

Fifteenthly and Lastly, End not your Confession abruptly, as you would an idle story, or by saying, as some rude penitents do; There's all: I have no more, &c. But add some such like words, For these my offences, &c. As is hereafter set down.

After Confession.

1. **H**AVING concluded your Confession, you are to yield an humble and attentive ear to what your Ghostly Father shall tell you. If he ques-

stions you; answer him clearly, sincerely, punctually: If he chides you, take it patiently; If he says little or nothing to you, trouble not your self; but bowing down your head, embrace the enjoyn'd Penance, and receive your Absolution.

2. Departing thence, full of outward respect and reverence, and of inward joy and comfort; retire your self into some place of quiet, and there recollecting your heart and senses, conceive your self to be the Prodigal Child receiv'd into favour; and then extasy'd at the consideration of your Creators boundless Love and Mercy, render him most hearty thanks for having so freely pardon'd your ingratitude, disloyalty, and disobedience.

3. Do not lightly discover to others, what your Ghostly Father said to you: or what Penance he enjoyn'd you; For that which passes in this Sacrament, should be on all sides kept secret.

4. You are not to cast your Eyes any more on your particular Offences, nor to trouble your self by reflection, whether they be well confess'd or not: but turning your heart sweetly, quietly, and confidently to your Creator, detest whatsoever is contrary to his Divine liking; and renounce all, that may put any obstacle between your soul and his love.

5. Know assur'dly, that if you have made your Confession sincerely, with all the necessary and essential conditions and dispositions, which ought to accompany it, you are also absolv'd from all such Mortal Sins, as you may have omitted thro' forgetfulness, according to the express decision of the Council of Trent.

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6. But if notwithstanding all the moral and necessary Diligence, you have employ'd, you have omitted to confess some Mortal Crime, which recurs afterwards to your memory: be not at all troubled or dismay'd therat: for all, you have to do in this case, is to mention such Mortal Sins (thus omitted and forgotten,) in your next Sacramental Confession.

7. You may do well to excite your self to a new Sorrow for your Sins, supplying your defect therein by borrowing that, which our Saviour felt in the Garden in consideration of these very Crimes in particular, by you now confess'd,

8. Renew your good Purposes of amending your life, and make fresh Protestations to correct what is amiss for the future.

9. Say devoutly your enjoyn'd Penance, thinking it small in regard of your sins, and therefore adding other prayers, hereafter set down, as your leisure and devotion shall permit; and offering up to your Sovereign Creator, for further satisfaction of your Crimes, the merits of his Son Jesus, the Piety of his Mother, the blood of his Martyrs, the Innocency of all his Saints,

10. Lastly, Beg grace, strength, and courage, for the performance of, and perseverance in your well made Resolutions: and for the faithful keeping your Promises, now made to God and your Ghostly Father.

Of Satisfaction, the third part of Penance.

Satisfaction is a payment of the temporal punishment, which is due to Sin, (by reason of the

the injury done thereby to the Divine Majesty) by the performance of such penal and laborious works, as are impos'd by the Ghostly Father. For the declaration whereof, note these following Maxims, containing briefly all, that is necessary to be known concerning this matter.

1. That when the Sin is pardon'd, the Punishment may remain. For the Sacrament (of Penance, or Confession) remits only the Fault primarily, and the punishment secondarily, according to the fervour of the pious Penitent, and the quality of the impos'd Penance.

2. That this Punishment must be paid and discharg'd; either in this world, by the performance of good works, and the gaining of Indulgences; or in Purgatory, if sufficient Penance be not done during our life time.

3. That it cannot be determin'd, what Punishment in this life is sufficient to satisfy for a Mortal Sin: this being a thing known only to God, who alone knows the grievousness of the offence.

4. That the performance of the Penance, impos'd by the Confessor, is not so essential to the Sacrament: as that, if the Penitent should dy before he accomplishes it, the Sacrament should be invalid.

5. That the Satisfaction, which is essential to this Sacrament, consists in the Resolution of the Penitent to perform the obligation, annex'd to his Sin, of repairing the injury, he has done the Divine Majesty, either in this world, or the next.

6. That such a Sinner, as will accept of no Penance, is incapable of Absolution: because this obli-

obligation of doing some Satisfaction is essential to this Sacrament.

7. That such an one, as is content to satisfy in Purgatory, but will do nothing at all in this life, ought not to be absolv'd: because he may be justly reputed not sufficiently Contrite for his Sins, by reason of his rashness, presumption, and plain tempting of God.

8. That the works which are proper to satisfy for our Sins, are Penal Works; and reduc'd to these three kinds: Prayer, which comprehends all sorts of Devotion; Fasting, which includes all kinds of Austerities; Almsdeeds, under which are contain'd all works of Mercy and Charity towards our Neighbour. And these three sorts of Penal Works are therefore chiefly recommended to all Penitents; because of their conveniency to satisfy for the three common sorts of Sins: 1. Against God, to which Prayer corresponds; 2. Against their Neighbour, for which Almsdeeds are instituted; 3. Against Themselves, for which Fasting is ordain'd.

9. That tho' (as aforesaid) the Penitent be oblig'd to accept of some Penance, to the end the Sacrament may not be rendred imperfect: yet he is not bound to accept of what Penance, the Confessor indiscreetly imposes on him; but he may lawfully demand to have it moderated or chang'd into something more easy: For he is not oblig'd under any pain of Mortal Sin to obey him in any thing else, than in receiving his Absolution.

10. That when the Penitent has freely accepted any Penance impos'd on him by his Ghostly Father; he

he is absolutely oblig'd to accomplish it : Yet if it be a light Penance, (as three Paters and Aveas) or that he omits some small parts of it ; such an omission is only Venial, by reason of the littleness of the matter,

11. That when the Confessor limits no time for the accomplishment of the Penance impos'd by him, and accepted by the Penitent in Confession : It is requisite it be perform'd at the first opportunity : because it is probable, he so intended it ; to the end the Penitent might speedily satisfy for his Offences, and carefully preserve himself from future falling.

12. That such an Omission of accomplishing the Penance speedily is no Mortal Sin ; unless it be a notable negligence, and in some dangerous circumstances ; the judgment whereof depends on the Confessors Prudence.



¶. V.

Particular Directions, and Practical Devotions, for Confession.

B E F O R E C O N F E S S I O N.

THe Penitent, who resolves (by Gods Grace) to make a good Confession, must (according as opportunity shall suffer, and Devotion serve) perform three things, before he

he presents himself to his Ghostly Father: to wit; He must *Consider*. He must *Examin*. He must *Pray*.

First Consider, that the discussion of your Conscience, and the Confession of your Sins, is a Sovereign remedy against blindness of heart: and weigh with your self, how dangerous a thing it is, to defer your Conversion, to linger out in wickedness, or to make bad Confessions; since you know not, but that wilful malice may cause God in Justice to leave you in final Blindness and Impenitency. This needs no Explication, but Application: If one should tell you, this year you shall be drown'd, would you not beware of Water? Do so of Sins, and their occasions. Why will you still heap up wrath against the day of wrath? There is nothing surely that dos more harden the Heart, and blind the Understanding, than the abuse of the Sacraments, and the wilful resistance, or neglect of Gods call and inspirations.

2. Consider, How easily a Blind man is deceiv'd, how dangerously he walks, what comfort he wants? Apply the same to your Soul, blinded with sin, and ponder well these places of Holy Writ: *Run, whilst you have light, lest the darkness of death should overtake you. I have sought after thee, and thou wouldst not be found; now thou shalt seek me, and thou shalt not find me: but you shall dy in your sins.*

3. Consider, how a blind man is led; 1. By a Dog; 2. by a Child; 3. by a Staff. So a blind Soul is led: 1. by Custom in sin, to which it re-

returns as a dog to his vomit; 2. By affection to creatures, as a doting Mother thinks her black Child beautiful; 3. By Passion, for then having a staff, you will strike friend or foe. Beware in time, and permit your self to be rul'd and directed.

4. Consider, what a madness it were for you to kill your self with that Weapon, which is deliver'd into your hands for the defence of your Life; And is it not a far greater phrensy, to procure your spiritual death by that, which is provided for your souls life and preservation? Is not Confession the Sacrament of grace and reconciliation? O! Let it not prove your damnation.

5. *Blessed are the clean-hearted, for they shall see God.* Without some degree of Purity, 'tis impossible to see, enjoy, and possess him, who is *Purity it self*: Consider then seriously, what you must do, and which is the readiest and surest means to get this Purity.

6. Think, what will most affright your Soul, and make its case desperat at the hour of death, *Bad confessions*. And what will then most comfort it. *Good Confessions*; that is, To have done your duty, and us'd your best endeavour in the exact and faithful performance of this most important business, which is all, God requires at your hands. Prevent therefore, and provide in time. Do it even now, for there is danger in delay.

2. *Examin.*

I *nvocat the divine Light to see God, and your self; his goodness and your naughtiness; that you may praise him for the one, and obtain pardon for the other. Saying briefly thus.*

A Prayer before the Examination of your Conscience.

O Father of light, and God of love! grant me true light, true love, and true wisdom; that I may impartially discern, what pleases, and displeases, thy divine Majesty in my Soul; for I most earnestly desire to detest and deface the one, and to embrace and increase the other. Illuminat the eyes of my understanding, that I may truly see my sins and imperfections; enable my Memory, that I may duly confess them; strengthen my Will, that I may resolutely amend them; and change my Whole man, that I may sleep no longer in death and deadly sin.

O my soul! Give up an account of thy stewardship, since thou hast not long to hold it! Fool! *This very night thy soul shall be taken from thee:* and what then will all these impure and impenitent thoughts, desires, words, affections, and actions profit thee? To what purpose gain'st thou even the whole World, if thou losest thy own Soul? *O Martha! [O N.] Thou art troubled about many things, when as there is but one only thing, which is absolutely*
ne-

necessary, Return therefore into thy self, and turn to God. Lament, Repent, Amend.

A form of Examination for such, as confess often.

Amongst the many forms of Examination of Conscience, make use of some one that seems to you the clearest, easiest, fullest, and most suitable to your gust, devotion, and condition; as thus:

1. *How long is it, since my last Confession?*
2. *Where, and with whom, have I since that time convers'd?*
3. *What Employments have chiefly taken up my time?*
4. *What Sins and imperfections am I most inclinable to?*
5. *What is the charge and duty, to which my Vocation obliges me?*
6. *With what Intention have I done my actions?*

A form of Examination for Proficients, and Religious Persons.

Or thus.

1. **W**herein have I offended my good God, in *Works*, of disobedience, propriety, immodesty, indevotion, &c.
2. In *Words*, of murmuration, detraction, dishonesty, untruth, pride, passion, &c.
3. In *Thoughts*, of curiosity, vanity, sensuality, impurity, disdainfulness, spitefulness, &c.

4. In

4. In Affections, and desires, and intentions, against Charity, Chastity, Humility.

Or thus.

1. **W**hat sensuality, in meat, and drink, sleep, talk, company?

2. What curiosity, of eyes, ears, tongue, heart?

3. What vanity, pride, complacency?

4. What Tepidity, distraction, negligence, in Office, prayers, recollection, devotion?

5. What uncharitableness, in words, censures, judgments?

6. How impatient, disobedient, soon disquieted for every toy?

7. How partial in my own case, in defending my own opinions, in point of propriety?

Or thus

1. **I** Have been very irreverent, indevout, distracted thro' my own fault in performing the divine Office, and other prayers of obligation, especially twice, or thrice.

2. I have been defective in charity towards others, externally, internally; especially in speaking or judging ill of them, or in such a manner, on such motives, and so often.

3. I have been very unmortify'd, unresign'd, froward out of pride, scorn of others, self-love, &c. especially two or three times in such manner; as by uttering vain, disdainful, distastful words,

words, by hypocrisy, by internal complacency, by self-opinion, &c. or by external shew, complaining, impatience, &c.

4. The fourth point may be concerning such particular Sins, as each one shall find himself most inclin'd unto, and wherein he most frequently fails.

They who desire a more large and particular Catalogue of such sins and imperfections, as even good and virtuous persons may sometimes fall into; may examin themselves upon the following heads; And if they find themselves guilty of any Crimes, there mention'd, let them mark and remember them in order to their Confession, passing the rest over and omitting them.

Against God.

1. **H**Ave you perform'd your morning and evening exercises of Devotion, dedicating your first and last thoughts to the divine Majesty?

2. Have you daily employ'd some time in mental Prayer, in reflecting on your progress in virtue and perfection, in the Examination of your conscience, as you resolv'd, as you promis'd, as you were enjoyn'd?

3. Have you done your Actions with a pure intention for Gods honour and glory, or for vanity?

4. Have you been zealous to hear Mass, not only on days of obligation, but on other days, when you had time and opportunity?

5.

5. Have you well spent your time, especially Sundays and Holy days, in pious exercises, reading, praying?

6. Have you omitted any good action for human respects, temporal interest, servile fear?

7. Have you spoken reverently of God, of the Sacraments, of Faith, of Church Ceremonies?

8. Have you sought self-satisfaction in your practises of devotion, more than your souls advancement?

9. Have you done your devotions merely out of custom, negligently, tepidly, with disgust, with repugnancy?

10. Have you faithfully, speedily, fervently, corresponded to good and holy inspirations?

11. Have you slighted, censur'd, undervalu'd, the ways and devotions of others; to seem more knowing?

12. Have you frequently aspir'd to God, remembered his presence, or rather been totally extroverted to creatures?

13. Have you been zealous to promote Gods cause, to encrease his honour and glory; to defend the Truth, to encourage virtue, to better your Neighbour, to correct such, as have oppos'd all these things?

14. Have you resign'd your will to the divine disposition in sickness, pains, crosses, and all accidents?

15. Have you faithfully resisted all suggestions of infidelity, of distrust in God, &c. both in prayer, and at other times?

M

Against

Against your Neighbor, who is either your Superior.

1. **H**AVE you refus'd to obey your Superiors out of pride, self conceit, obstinacy?

2. Have you murmur'd at their commands, abetted others in their rebellion, given ear and way to their murmurations and obloquies?

3. Have you been troubled, peevish, impatient, when you have been told of your faults, chidden, corrected?

4. Have you scorn'd their wholesome admonitions, corrections, advertisements: or censur'd their proceedings?

5. Have you spoken contemptibly of your Superiors?

6. Have you nourish'd a certain aversion, or disgust, or dislike, against your Ghostly Father, or spiritual Director, because he is too severe, or too facile, or for any other cause.

Or your Equal.

1. **H**AVE you offended your Brethren, Sisters, Companions, fellow-students, husband, wife, by injurious, outrageous, threatening, words?

2. Have you blasted their fame, and reputation, by any sort of detraction; and how hainously?

3. Have you judg'd rashly of their actions and

and intentions; and utter'd your judgment before others?

4. Have you rais'd any reports, either true, or false; or caus'd any discord, wittingly, or accidentally?

5. Have you been envious at their good, either spiritual, or temporal?

6. Have you been harsh, froward, peevish, towards them in your carriage, speeches, conversation?

7. Have you taken pleasure to vex them, anger them, mortify them, and thereby provok'd them to swear, curse, or any way offend God?

8. Have you mock'd at them, confounded them, slighted, or contristated them, or derided their devotions?

Or your Inferior.

1. **H**AVE you taken upon you to curb, check, chide, them upon all occasions out of pride, and Arrogance?

2. Have you scorn'd them, reproach'd them, upbraided them of their corporal, or spiritual, imperfections?

3. Have you exceeded in reprehending their faults, or not done it at all on just occasions?

4. Have you had the charity to bear with them, compassionat them, assist them, counsel them?

5. Have you willingly heard their excuses, and admitted their just defenses; and been ready to pardon them?

6. Have you commanded only just, and rational, things; or done it with overmuch importuness, harshness, severity?

7. Have you been partial in your affection; or conceiv'd an aversion from some one on light occasions?

8. Have you been carefully solicitous for them under your charge, and provided both for soul and body?

Against your self.

HAVE you zealously, daily, devoutly, consider'd your obligation of tending to perfection; and endeavor'd your advancement in the way of virtue?

2. Have you made frequent returns into your own interior, reflected on your self, recollected your senses, bridled your sensuality, study'd mortification?

3. Have you been eager to follow your own will, fancy, judgment, to defend your own opinion: either in things indifferent, or controverted, or dangerous, or scandalous, or in matters of Religion or Devotion?

4. Have you been glad to hear your self prais'd, esteem'd, glorify'd, to be reputed good, virtuous, just?

5. Have you given way to thoughts of vain-glory and vanity?

6. Have you not permitted overmuch ease to your body, pamper'd your flesh, yielded to sensuality?

7. Has

7. Has your conversation been edificatory, modest, moderate; not over-light, nor over-severe, &c.

8. Have you preferr'd your self before others, been over-forward, proud, troublesome in company?

9. Have you not publish'd your own praises, related your own actions, out of a vain desire of esteem, &c.

10. Have you spent over-much time in play, divertisements, useles employments, and thereby omitted your devotions?

11. Have you omitted good actions out of complacency, or for any other respect, or reason?

12. Have you been sedulous, circumspect, conscientious, in your charge, office, employment, condition?

If you have committed any of the more grievous crimes. not here mention'd; your own memory will easily suggest them unto you; for a soul, that is tender, and desirous to serve God, cannot possibly forget any such mortal offence, which so much grieves, and afflicts, her.

'Tis therefore abundantly sufficient for such devout Penitents, as make frequent use of Confession, to use a moral diligence, and take a competent time, for the examination of their Conscience; without troubling themselves to turn over those long catalogues of Sins, which are proper only for the making of General Confessions: satisfying themselves, in that they have no will to conceal any thing from the knowledg of their Ghostly Father. M 3 3.

3. *Pray.*

HAVING thus, without anxiety, perplexity, and scrupulosity, examin'd your Conscience : say thus to your sinful Soul :

A Prayer after the Examination of your Conscience.

AH! *frail, weak, wicked Wretch!* Art thou not asham'd to remain still in thy wonted negligences, imperfections, and tepidities? to sing still the same sinful song, after so many years past over, so many reiterated Confessions, so many receiv'd Sacraments, and so many good Resolutions, made to the contrary? Wallow'st thou still in the same Mire, and ly'st thou still snorting in the same Bed of Sensuality? horrid ingratitude! O If thou wert now summon'd to give up thy just accounts; what could'st thou answer for so much time mispent, so many inspirations neglected, so many graces abus'd? Thou approachest nearer death and Eternity, but recoyl'st backward in religious Piety and Perfection; Wilt thou still ly sleeping in this dangerous Lethargy? Is this the grateful and dutiful service thou render'st thy Creator, for having afforded thee all convenient means to do Penance, and for having so patiently expected thy conversion, and amendment?

Alas, my confounded Soul! What will become of thee? What course wilt thou steer?
When

When and how wilt thou begin? Ah sinful Wretch! Prodigal Child! Disloyal friend! Sue to thy Physician; Return to thy Father; Repent thee of thy disloyalty; Request pardon, grace, and love; Resolve to do Penance, for what is past, and to amend for the time to come.

Yes, Lord! even this Day, this Hour, this very Moment, will I begin to be a new Creature; I renounce all my former follies; I renew all my former good Resolutions; I consecrate the whole remainder of my life to thy love and service: And for this end, I will presently leave such Company, such Curiosities, such Vanities &c. and abandon, whatsoever holds my heart captive, and my Affections enslaved to the prejudice of thy Honor, and my Souls perfection. I will willingly undergo such and such difficulties, endure such contradictions, crosses, afflictions, and whatsoever thy fatherly hand shall impose on me. O my all-powerful Creator! since thou hast given me the Grace to frame this Resolution, give me also the strength and courage to put it in execution.

Then endeavour to make an act of perfect Contrition: which contains, [1.] A Detestation of your sins past, grounded on Gods love and goodness. [2.] A firm Purpose of Amendment for the future, and avoiding all occasions of Sin. [3.] A Confidence in Gods mercy. [4.] A will to do Satisfaction. [5] A total Resignation to the Divine disposition.

*An act of Contrition, and Prayer before
Confession.*

O My good God! Father of all comfort and compassion! Creator of Heaven and Earth, and Redeemer of my Soul! Behold here a poor Worm, prostrate at the feet of thy divine Majesty, humbly craving pardon for all his iniquities and impurities; I am going, O my sweet Lord Jesu! to the Tribunal of thy Mercy, to present my self before thy Minister, and Vice-gerent, and there to give thee an exact account of my miserable life, by humbly confessing, detesting, and lamenting, all the ingratitude, impieties, and spiritual fornications, which I have presum'd to commit in thy presence with so little respect, and for so vile and base ends, that the very remembrance thereof breeds an extream *Shame, Fear, and Sorrow*, in my now sensible and penitent Soul: *Shame*, for having left an infinit Good, to embrace an empty, fading, filthy Nothing; *Fear*, for having forsaken the light of Heaven and the life of Eternity, to remain in eternal death and darkness; *Sorrow*, for having offended thee my God, who art to me so good, so merciful, so loving, and so liberal.

Oh! that my heart could rend asunder with true Contrition and Compunction; and my Eyes dissolve into a flood of tears, for having been disloyal to so faithful a Friend, and disobedient to so free-hearted a Father! Mercy,

O dear Father! to thy prodigal Child: Mercy,
O good Lord! to thy sinful Servant!

Give to my Understanding, Light to see and know my faults; to my heart, Sorrow to hate and detest them: to my eyes, Tears to lament and weep bitterly for them: and to my mouth, so sincere and entire a Confession of them, as if it were the first good Confession, that I ever made; or should be the last Confession, that ever I should make; which thou only know'st,
O my all-knowing Lord and Maker!

I therefore most humbly beseech thee, *Dear Jesu my Saviour and Redeemer!* By all thy Pains and Tears, by the Prayers of the most Blessed Mother, by the past sorrows of all Penitents, who are now in Heaven, secure of their own Salvation, and solicitous of mine; encrease my Contrition, and forgive my Crimes; *Pardon, O meek Lamb of God, who tak'st away the Sins of the world!* my past faults, pitty my present folly, and protect my future frailty: that with a clean, quiet and contented soul, I may strive to please and praise thee all my life time hereafter, and in the end, dy happily in thy favour and friendship.

O my crucify'd Jesu! my only hope and refuge! bath me in thy Blood, beautify me with thy Merits, bless me with thy Grace: By the tears, that issu'd forth of thy Eyes; by the Prayers, which came forth of thy Mouth; by the Blood, which gush'd forth of thy Wounds and Heart; by all the pains of thy Body, and pangs of thy Soul; by all the mercies of thy
Di-

Divinity, and merits of thy Humanity ; by all, that is dear, and near, to thee in Heaven and Earth ; cleanse, quiet, cloath, comfort and content, my sick, sinful, weak, wounded, and wretched, soul.

In Confession.

THEN full of confident Humility, and humble Confidence, cast your self at the feet of your Ghostly Father : in whose person, you are to consider two Priests : the one Visible, to whom you speak ; the other Invisible, which is Christ Jesus, whose place he represents ; wherefore honoring them both, dreading them both, and reverently inclining your head and body to them both, begin your Confession in this manner :

In the name of the Father, and of the Son, and of the Holy Ghost, Benedicite [that is, I beg your blessing.] Which blessing being received ; you begin your Confiteor, either in English or in Latin : Tho' having before recited it, in the Examination of your Conscience, it is not necessary to repeat it here : or you may do well, (when the want of time, and the multitude of other Penitents, require hast) to abridge your Confiteor thus ; I confess to Almighty God, to all the Saints, and to you my Ghostly Father, that I have exceedingly sinned in Thought, Word, and Deed ; thro' my Fault, my Fault, my exceeding great Fault.

Then

Then without impertinent Preambles say.

I Accusemy self, that since my last Confession, (which was eight days, fifteen days, or a month ago) I have done this, omitted this, &c.

Having declar'd briefly, and clearly, what you could remember you may thus conclude your Confession: For these and all other my Sins, and Imperfections, I am heartily sorry, purpose amendment, humbly beg pardon of God, and Penance, and Absolution, of you my Ghostly Father: Then bowing down your head and body; proceed with, Therefore I beseech the Blessed Virgin Mary, all the Saints, and you my Ghostly Father, to pray to our Lord God for me.

Whilst your Spiritual Father pronounces your Absolution, produce (either with heart or mouth) some of these short Acts following.

1. Of Sorrow: O God be merciful to me a sinner :

2. Of Humility; Not to me, Lord! but to thy Name be given all praise and glory.

3. Of Love and Confidence; My God, and my All: My comfort and my content: my secure rest and sole refuge; Remain with me sweet Jesus, and it is sufficient.

4. Of Spiritual joy and alacrity; Take courage my poor, dejected, desolate, Sord! Jesus is our guide, and we are going to Heaven: what matters it, whether we get or lose in this World, have friends or foes, sink or swim, live or dy on earth? If Jesus loves us, and we Him, it is enough, Live the

the Cross, and my crucify'd Redeemer: Adieu world, Farewel Self-love; Heaven is my Home, Jesus is my Hope and Happiness.

Also, *At the time of Absolution, Imagine, you feel Christs sacred Blood, distilling into your Soul; and that you hear those his sweet words, directed to your ears: Go in peace; thy Sins are forgiven thee; now sin no more, lest some worse thing befall thee. O words full of sweetness and comfort!*

After Confession.

Retire your self a while. 1. To give God thanks. 2. To say your Penance. 3. To renew your good purposes and resolutions. 4. To offer up your self and all your actions, with whatsoever you are and have, to be hereafter employ'd for your sweet Saviours honor, love, and service. 5. To beg of him, (who dy'd on the Cross, with his Eyes full of Tears, Body full of Wounds, and Heart full of Mercy, for the salvation of your Soul :) to supply all defects, which may have occur'd in this, or any other, your Confessions.

Then ejaculate sweetly some of these Sentences.

Cleanse me, O Lord, from my secret sins from my vicious customs, inclinations, and affections: and permit me not to participate with others in their offences, nor to be involv'd in their crimes, by my consent and connivence. Re-

Return, *my Soul*, into thy rest, for thy Lord has done well for thee!

What have I in heaven? and what would I have on earth? *O my God!* thou art the God of my heart, my part, my portion, and my inheritance for ever.

I desire to be dissolv'd, and to be with thee, my Lord and Saviour! But *who will free me from the body of this death?*

I would gladly be separated, not only from Sin, and the occasions thereof; but even from this body of Sin, which I bear about me: That so being absolv'd and dissolv'd, my departing soul might unspottedly ascend to her eternal rest, in the very Act of this vehement and amorous Contrition.

Yes, *my good and gracious Creator!* I would willingly be sequestred from my self, and all creatures; that I might be totally united to Thee, my first beginning, my final end, my hope, my happiness, my All.

It is good for me to stick fast to my Lord, to place my confidence in God my Saviour.

Let others seek other contents; *I and my house will serve thee, our Lord and Maker.*

A Prayer after Confession

O *Merciful Redeemer of my Soul!* what praise, love, and thanks, shall I return thee for having made a Bath of thy Blood, and a Garment of thy Grace, to cleanse, and cloath, my desir'd, and naked, Soul in the Sacrament

crament of Penance? Let my Body, Soul, and all, that is within me, bless thee eternally; and let Heaven, Earth, and all, that is within them, say *Amen. Alleluja.*

Receive, I beseech thee, (*O my dear Lord Jesu!* by the bowels of thy Mercy, by the breasts of thy Mother, and by the merits of all thy blessed Saints) this my Confession: Let it be pleasing to thy sacred Majesty, and profitable to my own Soul: Let thy infinit sweetness of love, and bitterness of sorrow, supply all its defects: whether it be want of Contrition, or of Integrity, or of Humility, or of Clarity, or of Simplicity, or of a true sense and feeling of my Sins heinousness, or of a full Resolution of amendment, or any other Circumstance, Negligence, or Error whatsoever.

Forget and forgive all the crimes, ingrati- tudes, impurities, of my life past, and in parti- cular whatsoever (thro' my own careles- ness) may have escap'd my memory, whatso- ever the common Enemy may accuse me of at the hour of my death, and whatsoever thou (*my dread Judg!*) may'st in the rigour of thy Justice lay to my charge at the day of thy dreadful Judgment.

I repent me heartily for *all*, that I have done amiss: I renounce all, that is opposit to thy perfect love and liking: I resolve to amend all, and to avoid all sinful occasions: I resign body, soul, all, to do Penance, and make all possible Satisfaction. And lastly, for thine own sake, (*sweet Jesus!*) I beseech thee to pardon all: rely-

relying on thy goodness, confiding in thy mercy, rejoycing at what thou art, to wit, so loving, and so worthy of all love, so good in thy self, so good to all others, and so good to me, the least and worst of all others.

Let all creatures joyn with my soul, to love, honour, serve and praise thee, (her glorious Creator, her gracious Redeemer, her liberal Sanctifyer) this day and for all eternity.

And now (*my Lord Jesu!*) I here again lay down the whole burthen of my Sins at thy sacred Feet: and take up thy Cross in exchange: Resolving (by thy gracious assistance) to pass on my lifes pilgrimage in the perpetual practise of Penance, Patience, and Purity; abandoning Body, Soul, Goods, Limbs, Life, all, to thy service.

Accept my offer, (*O dear Lord Jesu!*) and admit me henceforth for one of thy meanest Bond-slaves; Let me live and dy in the performance of this my promis'd duty, obedience, and submission, to thy holy Will and Precepts: Let me never more offend thee; but loath, and abhor, the very name, and shadow, of Sin more, than Death or Hell it self.

Teach me, *O Lord*, how to persever in thy love, and to correspond to my vocation, with a zealous fervor, joyn'd with prudence and discretion: That serving thee (*my Sovereign Lord and Master!*) during my abode in this prison of Mortality, with fidelity, simplicity, sincerity; I may at the end of my lifes course, be receiv'd into immortality with security:
and

and that as I here justly sing forth thy Mercies, for having us'd such sweet and efficacious means to bring my sinking Bark into the safe Haven: so I may there joyfully intone eternal Canticles of thy Divine praises in thy Kingdom of glory.
Amen.



¶. VI.

An easy, and necessary, method of Examining the Conscience: for the making of a General Confession.

General Advertisements concerning General Confessions.

I. **T**He motive, which *obliges* all Christians, (who are desirous to perform their Duty, and settle their souls in the state of Grace) to make a General Confession, is only this:

When on just and rational Grounds, (and not out of an erroneous or scrupulous Understanding) they doubt of the Validity of any of their former Confessions, by reason of some essential Defect, which accompany'd them.

The essential defects, are [1.] Want of sufficient power and jurisdiction in the Priest, to whom their Confessions were made: Or, if he were so ignorant, so *deaf*, so *drunk*, &c, as that

that probably he did not hear the Confessions, or not rightly give the Absolution. [2.] Want of Contrition in the Penitent, (or of so much Sorrow, as was absolutely necessary with the Sacrament :) or want of a sufficient purpose of amendment, [3.] Want of integrity in the Confession, when the Penitent wittingly and willingly conceal'd any mortal Sin In which cases, it is absolutely necessary to reiterate, not only such Confessions ; but all, that were made since any such committed Error.

2. As for other motives, (of Devotion and not of Obligation) inducing zealous Christians to make General, or Annual Confessions : they are to be judg'd of by the Prudent Ghostly Father, and his *Dictamen*, and counsel, is therein to be follow'd.

3. The Penitent therefore, who is desirous to make an exact general Confession : (either as necessitated thereto, by reason of some Essentiall Defect crept into his former Confessions ; or advis'd thereto, by his Ghostly Father :) May do well (for his more orderly proceeding, and to avoid trouble, tediousness and Confusion) to divide his whole life into three or four estates, or stages. The *first*, from the time he had the use of reason, to the time of his first Communion : or, (If he have been brought up in Heresy,) till the time of his Conversion to the Catholic Faith. The *Second*, from that first Communion or Conversion, till the time of his Marriage, or of his entrance into Religion, or of his undertaking
N such

such an office, trade, employment, or, of his being made Priest, &c. The *Third*, From that time, till he made his last exact General Confession. The *Fourth*, From that time till this present day.

Where note, That if the Penitent well remembers to have made good and sincere Confessions, till he came to such an age: or, that about ten or twenty years past, or at such a time, he made an exact General Confession; He is in no sort oblig'd to begin his Examination of Conscience any higher, than precisely from such time, as he doubts of the validity of his Confessions.

4. Having thus divided his life: He must apply himself to consider the Places, where he liv'd; the Persons, with whom he convers'd; and what was the chief part of his charge, office, employment, and business: That so he may find out (that which is indeed the main matter and greatest difficulty in the making an exact General Confession; to wit,) The number of his sins in their several kinds and species.

5. If he has been so habituated to some one or more particular sins, as that he daily and customarily committed them: it suffices to declare, that he so long time for so many years, or months, wallow'd therein.

6. If the Custom was not so continual, nor the Acts so frequent; It suffices to say, That he was given to such a Sin, for so long a time, during which, he fell each month, or each week so often.

7. Be-

7. Because the frailty of mens Memory is so great, that they can scarcely give in the particular number of their Sins; It suffices to say, I have fallen into such a Sin so many times, to wit 40. or 50. times, or thereabouts.

8. If one has been formerly an Heretic, It is sufficient to say, I continu'd so long in such an Heresy, to wit a *Protestant, Puritan, &c.* resisting Gods Grace and Call, &c. without specifying such other Crimes as are inseparable from heresy, as not having during that time observ'd the Fasts, Feasts, &c. Unless he has also committed other Crimes, which are against the common laws of nature and Christianity, which must be specify'd.

9. As for the time, which is requisit for the Examination of Conscience, in order to a General Confession; it must be so much, as is sufficient, according to the Judgment of a prudent and discreet man, (the Penitents dexterity being consider'd.)

10. Let such over-scrupulous Penitents, as torment themselves, and trouble their Ghostly Fathers with long and unnecessary relations of the circumstances of their Sins, rest confident and assur'd: That it is (morally speaking) impossible for the greatest Sinner in the world, to have committed any Crime, which is not either express'd, or intimated in this following Catalogue: Let them therefore satisfy themselves to have deliberately, and impartially, examin'd themselves upon these points, and Confess'd such Sins accordingly, wherein they

found themselves culpable ; adding briefly such only essential Circumstances, as may alter the species of the crime.

11. Retiring therefore your self into some quiet and convenient place, and taking sufficient time for your Examination ; whether it be for the space of 5. or 6. hours together, or at divers interrupted times, and upon several days, (*which is better and less painful,*) having Pen and Paper in readiness, and your *Confessional* open before you.

You are first to place your self in the Divine presence: imploring the assistance of the Holy Ghost, and the prayers of the Blessed Virgin, of your Angel Guardian, and of your particular Patrons, that you may truly know your Sins, and be sincerely sorry for them.

Then you are to represent to your self the infinit greatness and goodness of your Creator, by you so grievously offended, and the Image of your Crucify'd Saviour cover'd with blood and wounds for the love of your ungrateful and ungracious Soul, which has again crucify'd him, as oft as she has committed mortal Sins: which considerations must needs touch your heart with a lively Sorrow and Contrition.

12. This done, you are to examin your self, on each one of the Commandments of God, and of the Church: For to commit a Sin, is no other thing, than to do that, which God, or his Church, forbids you: or not to do that, which they command you.

But

¶ 6. *The first Examination for, &c.* 181

But before you begin your Examination on the Commandments: you shall do well to examin your self in general on these following Articles; marking with your Pen, or setting down on your Paper, wherein you shall find your self guilty.

General Heads, whereon you are first to Examin your self.

1. **H**Ave you incurr'd any Excommunicati-
on, or Censure?

2. Have you any Case, reserv'd to the Pope, or to the Church?

3. Have you made Sacrilegious Confessions? that is, have you thro' fear, shame, or malice, conceal'd any mortal Sin (or which you conceiv'd to be a mortal Sin) in Confession?

4. How long since did you make such a Confession? how many such Confessions? how oft have you said Mass, communicated, administer'd, or receiv'd Sacraments, being in this condition?

5. Do you still continue in the direct and evident occasions of committing the same Sins? Why have you not quitted them? Will you not now quit them? without which Resolution, you can obtain no Absolution.

6. Are you oblig'd to make Restitution of goods unlawfully taken, kept, stoln, or any way by you unjustly possess'd? or of your

Neighbours honour and good name? Have you not made this Restitution, (to which you know your self oblig'd) out of covetousness, or out of malice, or out of negligence? Are you now resolv'd to do it?

7. Have you wilfully omitted the performance of the Penances, which were enjoyn'd you by your Ghostly Father, and by you accepted?

Declare these things (as you find your self guilty) at the beginning of your Confession; That your Ghostly Father may know the state of your Soul, understand his own Power, and perform his Duty.

The Examination on the Ten Commandments.

The first Commandment.

Thou shalt have no other God but me.

The sins against this first Commandment, are these.

BEING come to the age of Discretion; to have notoriously, and for a long time neglected to learn such things, as are necessary
to

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to be known by all Christians in order to their Salvation: which are the Articles of Faith, contain'd in the Creed; the manner of Prayer, contain'd in the *Pater noster*; the Commandments of God and the Church; and the Sacraments.

1. To be an Heretic: or to have the Will to be one.

2. To disbelieve any Article of Faith, propos'd by the Catholic Church; as the Intercession of Saints, the Real presence, Purgatory, Indulgences, &c.

3. To doubt and stagger in matters of Faith:

4. To defend pertinaciously any tenet, or opinion, contrary to the Catholic doctrine.

5. To dispute rashly against the verities of Faith; or question the Churches power in instituting Fasts, Feasts, &c.

6. To give any exterior signs of your approbation of Infidelity, or Heresy.

7. Not to defend the Truth, and the Catholic Cause, out of cowardise, tepidity, negligence; when you are bound to do it, in respect of Gods honour, and your neighbours good.

8. To mock at matters of Faith, at the Ceremonies of the Church, Processions, and other sacred things.

9. To omit any duty, necessarily belonging to a Christian, out of shame, for fear of some temporal dammage, or to conceal your being a Catholic, when bound to profess it;

10. Not be careful in resisting all temptations, and suggestions of Atheism, Heresy, &c.

11. To hear the Sermons, assist at the Ceremonies, or any religious Exercise of Heretics.

12. To read, or retain Heretical Books without licence, knowing it a thing forbidden.

13. To have been negligent, in teaching and instructing such, as are under your express charge, in things, necessary for their salvation.

14. To make use of Magic, Spells, Witchcraft, Enchantments: Or to consult such persons; or give credit to their sciences, or sayings.

15. To receive Characters; or to give charms, powders, potions, &c. for evil ends.

16. To use superstitious prayers, words, figures, ceremonies, against the sense, intention, and Laws of the Church, for the procuring of your own or others health.

17. To wear, or counsel others to wear certain Papers, or superstitious Scroles for the cure of Agues, or any other Diseases.

18. To calculat your Nativity, seek to know your fortune, &c. by superstitious means.

19. To give credit to Dreams, Fancies, the crossing of your way by such Beasts, or the singing, or flight, of such Birds.

20. To tempt God by having too much confidence, and presumption of his Mercy: taking thence an occasion to sin more freely.

21. To defer your conversion, Confession, correction of life, and manners, on the same presumption of Gods goodness. To have willingly

lingly consented to certain thoughts of disdain, and murmuration against the divine Providence; as for sending Afflictions; for hindring the execution of your passions; for forbidding pleasures, &c.

22. To despair of Gods Mercy; and to have no hope of obtaining pardon for your sins.

23. To murmur against God, or his divine Providence.

24. To persecute, injure, scorn, deride devout, holy, religious persons; and to undervalue their ways, and exercises of piety.

25. To have totally neglected all Prayers, and thoughts of God, Morning and Evening, &c.

26. To use cursing, or blasphemous, words against God, his Saints, or sacred things.

27. To dissuade any one from any vertuous action; as the hearing of Mass, the entring into Religion, the saying of his Prayers, &c.

2. Com. *Thou shalt not take the Name of GOD in vain.*

1. **T**O swear vainly, and without necessity, or out of custom: and what oaths.

2. To swear falsely; whether in jest, or seriously, or to the prejudice of another. To tell a ly, which brings any notable damage to another, is a mortal sin, with obligation to repair the damage, thereon ensuing.

Note,

Note, that to swear vainly is to Swear, when there is no occasion, which is a great Sin, tho' it be in a matter of truth: but to Swear falsely, is to Swear, and Ly both together.

3. To swear, you will do, what you intend not; or if you intended it, you perform'd it not, it being a thing lawful.

4. To be perjur'd, or swear falsely in Judgment; or to cause another to be perjur'd: or being juridicially interrogated, to answer falsely, or contrary to the intention of the question; and what damage hapned thereon to a third person?

5. To swear by way of imprecation, or cursing, as the Devil take me, Let me never see God, God damn me, confound me, &c.

6. To swear, you will commit such a sin; whether it be *venial* or *mortal*. And to commit it for your Oaths sake, is a double crime.

7. To break your lawful Oath, or cause others to break their Oaths.

8. To take pleasure in hearing others to swear, curse, blaspheme, or provoking them to it, by contradicting, urging, angring them.

9. Not to reprehend swearers and blasphemers, when you ought, or might do it.

10. To discover what you promis'd, and swore to conceal: what prejudice thereon?

11. To blaspheme the name of God in your heart, or by your mouth; in your choler, or being calm and serious.

12. To call the Devil to your help in cold blood, or in the heat of passion.

13. Not

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13. Not to perform your lawfully, and advis'dly, made vows to do things, that are good; or not to perform them in time and place?

What Vows? How long since you made them.

14. To fail in the accomplishment of that, into which your Vow was chang'd.

15. To make a Vow without intention to fulfil it.

16. To make a Vow to do an evil thing, or not to do a good thing; or to do a good thing for an evil end.

17. To contemn, undervalue, jeer at the Vows of Religious persons.

18. To dissuade or hinder others from keeping their just and lawful Vows.

3. Com. *Thou shalt keep holy the Sabbath-day.*

1. **T**O do any servil and unnecessary work, on Sundays and Holy days, for the space of one whole hour.

2. To do any action of gain, as merchandizing, buying and selling, in any notable manner and matter on Sundays: for on many Holy days, after the hearing of Mass and Vespers, it is by the common practise of the Church permitted and allow'd.

3. To command any servants, or to hire others to work (notably) on such days without urgent necessity.

4. To

4. To employ Sundays and Holidays in Gaming, Pastimes, Drink, Dancing excessively.

5. To omit the hearing of a whole Mass on Sundays and Holydays, without any lawful cause: or hindring others by employing them in other business: or not permitting, not advertising, or not commanding your Servants and Domesticks to hear Mass.

6. To be voluntarily distracted, (and for a notable time of the Mass) on such days.

7. To assist at Mass with little or no respect, piety, devotion, edification; to scandalize others by your laughter, immodesty, talking, impertinent tricks, or carriage.

8. To cause Taylors, Shoemakers, or other workmen, to labour in their trades on Sunday-mornings, or other Holydays; rather to satisfy your vanity, than for pure necessity.

9. To murmur at the length of Mass; and testify your vanity, than for pure necessity.

9. To murmur at the length of Mass; and testify your impatience, by some outward sign.

4. Com. *Thou shalt honour thy Father and Mother.*

1. **T**O hate your Parents, to be angry with them, to anger and irritate them, to contristat and trouble them, to deride and mock them.

2 To

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2. To curse them in heart or words, or strike them.

3. To murmur at them, wish their dead, &c.

4. To disobey them in matters of importance. To marry, or betroath ones self, without their consent, and contrary to their liking.

5. To speak of them, or to them with disdain.

6. To scorn their advice and counsel.

7. To censure their actions and proceedings: or speak ill of them to others.

8. To nourish an aversion against them, or against your brethren, sisters, near kindred.

9. To neglect them in their necessities, not to assist them in their old age; nor to acknowledge them, because poor, &c.

10. To study revenge against them for correcting, and chastising you, or actually to strike them, or revenge your self on them.

11. Not to execute their Testament punctually after their death.

12. To sow discord in your family, amongst your Brethren, Sisters, &c.

13. Not to respect and honour your spiritual parents, to wit, your Ecclesiastical Superiours, your Ghostly Father, &c.

14. To speak ill of them, scorn them, affront them, abuse them, censure them, &c.

15. Not to obey them, nor follow their Counsel, &c.

16. Not to pay them their due, debts, cheat them, &c.

5. Com.

5. Com. *Thou shalt not Kill.*

1. **T**O hate others, with a desire to revenge your self, or have actually reveng'd your self.

2. To wish your Neighbours death, damnation, misery, or any temporal, or spiritual mischief, or to curse them, or any creatures; with a desire the effect might follow.

3. To kill any one, either in effect, or in will; by weapon, by witchcraft, by poyson, &c.

4. To beat, strike, hurt any one, lightly or notoriously, in anger or by accident, maliciously or passionatly, &c.

5. To give counsel, or any way to contribute to the miscarriage or abortment of a Woman with child, or to the destruction of her child, after it is born.

6. To refuse to salute your neighbour out of hatred, or aversion.

7. To refuse to be reconcil'd with your enemy, saying, I will never pardon him, &c.

8. To refuse the giving of Alms to the poor in their greatest necessity.

9. Not to correct your Children, Subjects, or any one whomsoever; when you might conveniently do it: foreseeing that they would sin mortally, and that you might prevent it.

10. To neglect the instructing of Children, and such as are under your charge in things necessary to Salvation.

11. To

11. To

11. To give all example to Children and others, whereby they may be probably induc'd to imitate your vices.

12. To command Children or Servants to do any thing which is a Mortal sin; or not to hinder them, when you may and can.

13. To strike them outrageously; or not to correct them discreetly upon just occasions.

14. To challenge another, or receive a Challenge, or fight a Duel, or be a Second to them that fight, or be a Counsellor, Abetter, or any way an encourager therein, and not striving seriously to hinder it.

15. To strike your self, pull your beard, tear your hair, &c. in passion and rage.

16. To rejoyce at any evil, or misfortune of your Neighbour: or to be sorry for his prosperity.

17. To sow discord and dissention amongst others. To desire your own or others, death; out of impatience or despair.

18. To assist, receive into your house, give counsel and advice to murtherers.

19. To strike any one in the Church, so as to draw blood.

20. To curse any one living or dead, &c.

6. Com. *Thou shalt not commit Adultery.*

1. **T**O entertain dishonest thoughts, with pleasure, deliberation, content. To have

have employ'd one or more persons for the bringing about lascivious designs, as to deliver letters, carry messages, be solicitors for you, &c. How many complices?

2. To take pleasure in dishonest objects, represented to your eyes or imagination: what object, what person, what thoughts?

3. To speak or hear (with content) uncivil words: and speaking them to your self or others, to give your self more pleasure thereby.

4. To Read, or hear others read, lascivious Books, to sing or hear unchast Songs, with carnal pleasure, and motion.

5. To fix your eyes on any object, exciting to lust; as on the unclean parts of brute beasts, on them in their action of generation; on naked Pictures or Statues; or also overearnestly to behold womens countenances, gestures, &c. Whether by surprise, out of curiosity, or with sensuality?

6. To commit the act it self of Carnality? whether with a marry'd, or single person, with a kinswoman, common woman, &c.

7. To touch your self, or others, to behold your own nakedness, or that of others, to the end to excite your self to some notable impurity.

8. To give presents to women, to entice them to lewdness, &c.

9. To use Painting, Patches, Perfumes, Dressings, &c. or to sing, dance, or do any thing, out of an intention to draw others to sin.

10. To

10. To take pleasure in unchast dreams, and not to disavow them, when you are awak'd, but to entertain them, &c.

11. To repair to places of dishonesty, with a design, and desire, to do wickedly.

12. To exhort, and counsel, others to go to such places, to the end to deprave them, to direct them to such places, or houses of dishonesty.

13. To boast, and brag, of your carnality before others. To play the Pander, or solicit for another. To give them opportunities.

14. To give, or receive, lascivious kisses, &c.

15. To discover your nakedness, as your Breast, Bosom, Legs, &c. more or less, for some evil, or dishonest, end.

16. To put your self voluntarily into the evident danger of committing this filthy sin, by keeping company with such people, with whom you formerly offended; visiting such places, where you have fall'n; and having not yet sufficient strength, courage, and resolution, to resist their assault, and temptations.

17. To desire to commit it, tho' sometimes you miss'd the opportunity.

18. To have caus'd pollution in your self, or others, Men or Women.

19. To have touch'd, or beheld, the unclean parts of young Children, to excite pleasure in your self.

20. To eat such meats, or take such drinks, as are said to provoke lust, and enable to the act of carnality.

○

21. To

21. To commit any act of brutality, bestiality, against nature, beyond the Ordinary, &c. Or give consent to the delusions of the Devil, &c.

22. To force any one, or use violence, which is a rape or ravishment.

Note 1. In all these sins of carnality, The penitent must remember to declare the condition of the persons, Who, and with whom he offended: For if it be a Priest, Religious, or one, that has vow'd Chastity, it is Sacrilege: If nearly ally'd in Kindred, (and he must declare in what degree) it is Incest. If a Virgin, or unmarried, is is fornication: If married, it is Adultery: If the Sin was committed in a Sacred place, it is also Sacrilege.

Note Secondly, In the confession, and expression, of these uncleannesses, the Penitent is not bound to mention all the particular actions of immodesty: as for example, If he have been excessive in this sin; It suffices to say, I have committed the Act of Fornication, Adultery, &c. so many times: In which I gave my self over to all sorts of uncleanness, doing all, that might any way satisfy my fancy, lust, sensuality, &c. Unless there were some Actions, contrary to Nature, or such, as notably aggravated the Sin, or chang'd the Species of it; for such are to be express'd in particular.

7. *Com. Thou shalt not steal.*

1. **T**O steal any thing whatsoever privately, or to take any thing unjustly by violence, or by rapin, and extortion. How much, how often, from whom? Is it a sacred thing?
2. To have endammag'd any one notoriously.
3. To retain and keep the Goods of others against their will.
4. To refuse the making of Restitution to others of such things, as belong to them, being able to do it, and knowing, to whom they belong.
5. To lose out of carelesness, and negligence, what you undertook to keep for others. How, and how much? for you are bound to make restitution.
6. To deceive others in buying, selling, borrowing.
7. To buy stolen goods wittingly, or doubting them to be such: Or to buy of such persons, as were incapable to sell, as Children, servants, &c.
8. To put money to use, and make unlawful contracts, &c. in point of Usury.
9. To be slack in the Payment of your debts, and dues, to the trouble, or damage, of others.
10. To keep back the wages of servants, or workmen; or not to pay it, when due, and demanded.
11. To begin unjust Suits, and Processes of Law, thereby to trouble, perplex, undo your

Neighbour; or to forge any Deed, or foist any falshood into your Law-suits, &c.

12. To cause others to pay twice the same debt by tricks, or for want of their cancelling the deeds, &c.

13. To provoke another to steal, or to conceal the theft of another. To commit many small thefts, joyning them in the intention, tho' not in the action.

14. To put away false money, knowing it to be false, for good.

15. To make false, unjust, deceitful, contracts, instruments, acts, &c.

16. To give any Judgment, Sentence, or Verdict, for favour, affection, gain, against, equity.

17. To pursue a cause spitefully, after you know it to be unjust.

18. To harbor Theeves, or receive stolen goods.

19. Not to restore such things, as you find, to their true and known owners.

20. To lose notable sums at play.

21. To consume your means (above your condition and ability) in gay Cloaths, useles toys, Taverns, diet, &c. to the prejudice of your family.

22. To cheat and deceive others in gaming.

23. To wrong your Neighbour by your cattle, &c.

24. Not to do your work faithfully, nor to deserve your pay, or wages.

8. Com-

8. Com. *Thou shalt not bear false witness against thy Neighbour.*

1. **T**O bear false witness against any one in Judgment, or out of it, how often, what prejudice?

2. To suborn false witnesses against your adversaries.

3. To accuse others falsely out of envy, hatred, &c.

4. To detract from anothers honor, fame, in things false, or true, open, or secret.

5. To give a willing ear to detraction, to encourage others therein, to give occasion thereto.

6. To rejoyce, when you have heard your enemy ill spoken of.

7. To tell lyes to the prejudice of others, or for pleasure, or for vain-glory, or out of custom.

8. To perswade, or counsel, others to ly.

9. To excuse your faults, and cover them with falshoods.

10. To compose Libels, Satyrical Songs, defaming Letters; or to read, sing, print, disse, or not strive to suppress such calumnies.

11. To judge rashly of others, and to speak or declare your judgment in matters of mortal sin, or not.

12. To suspect others rashly, and without grounds.

13. To interpret others actions, words, proceedings, in an ill sense.

14. To betray your friends, or Neighbors, secrets to his adversaries. Is it a notable secret, prejudicial? &c.

15. To make no conscience of keeping your promise.

16 To open, and read, the letters of others.

17. To permit invalid marriages to pass, when you know it, and might hinder them.

18. To brag, you have committed such a sin with another, whether truly, or falsely, to defame that person.

9 Com. *Thou shalt not covet thy Neighbours Wife.*

1. **T**O have unlawful desires to enjoy any marry'd woman carnally: Did this desire appear by an exterior sign? did you formally assent to it?

2. To fancy another woman in the Act of marriage with your own wife.

3. To inveigle another mans wife with presents, visits, letters, &c.

4. To consent to the carnal Act, tho' not done: or to consent to the sole delight.

5. To endeavour to make her disgusted, and distast, with her own husband out of some bad design: Or to speak ill of him, mock at him, &c. to make him contemptible to his wife.

10. Com.

10. Com. *Thou shalt not covet thy Neighbours Goods.*

1. **T**O desire any ones goods, means, fortunes, lands, cattle, moveables, or immoveables, to his prejudice.

2. To wish any ones ruin, that you might gain thereby, or by something, belonging to him, more easily, or for any other sinister, or covetous, end,

3. Did this your desire appear exteriorly.

4. To desire your Neighbours vertue, piety, Devotion, to the end he might be less, and you more, esteem'd.

Then let him examin himself on the six precepts of the Church, which are

1. **T**O keep the Holy-days appointed, by hearing of Mass, and forbearing to Work.

2. To keep Abstinence, and to fast on such days, as are appointed.

3. To confess your Sins once in the year to your Pastor.

4. To Communicate at Easter.

5. To pay Tyths to your Pastors.

6. Not to marry at certain times, nor within certain degrees of Kindred.

Afterwards on the seven deadly Sins: which are, Pride, Covetousness, Envy, Luxury, Gluttony, Sloath, Anger.

Moreover on the three Powers of the Soul, which are, the Memory, the Understanding, the Will.

And on the Five Senses of the body, to wit, the Sight, the Hearing, the Taste, the Smell, the Touch.

Also on the Sins, which you may commit in the person of another ; which are commonly reduc'd to Nine ; and are comprehended in these Latin Verses,

Jussio, Confilium, Consensus, Palpo, Recursus, Participans, Mutus, Non obstands, Non Manifestans.

That is, 1. By command. 2. By counsel. 3. By Consent. 4. By Flattery, Praise, or Adulation. 5. By defence, or Protection. 6. By Participation. 7. By silence. 8. By not hindring. 9. By not manifesting.

Then reflect on the Six Circumstances, which aggravate, or diminish, the grievousness of the Sin.

1. **T**HE Place: Whether it was sacred or profane.

2. The Time: Whether Sunday, Holyday, or Working-day.

3. The Person: Whether a Church-man or a Secular, Marry'd or Single.

4. The Condition: Whether Superior, equal, inferior.

5. The Companions: Whether with Parents, Kindred, one, many.

6. The End: with what intention you did it.

These Circumstances sometimes make that a Mortal Sin, which of its own nature is only Venial.

Venial. As if you take away a small thing from another, to the end he should blaspheme God. Sometimes they change the Species of the Sins: as Theft, committed in the Church, is Sacriledg. Sometimes they multiply the Sins: as to eat flesh on a Friday in Lent. Sometimes they bring an Excommunication on you, besides the Sin; as to strike a Priest. Sometimes they exceedingly aggravate the Sin; as to be forsworn on a Sunday; or, for a Priest to to be forsworn, &c.

Besides these General Heads of Sins, before specify'd, Priests, and Religious Persons, are to examin themselves on such things, as concern their particular Vocation, and Obligation.

Also Merchants, Shop-keepers, Artificers, and Tradesmen, are to examin their Consciences on the particular crimes, which belong to their respective Callings, As for example.

1. **T**O Sell, or Buy, with false Weights, false Measures, &c.

2. Having sold any Wares, to foist in one for another; Or to deliver out that to the Buyer, which is of less worth, and value.

3. To sell much over, or buy much under, the just price of the things, bought, or sold, by reason of the Buyers, or Sellers, ignorance, or necessity, or confidence.

4. To make a Monopoly with your fellow Merchants; or to Buy up all sorts of such or such Wares, that you may afterwards sell them at your own rates.

5. To

5. To sell falsify'd Wares : as to sell that cloath for a scarlet, which, you know, is not ; or the like.

6. To sell any Wares, Drugs, or other things, which you know (or probably doubt) will be imploy'd to an evil use : Especially poisonous drugs, or any death instruments.

7. To envy those of your own Trade, Employment, Condition ; To undervalue their persons, or Merchandise, to draw Customers from them.

8. Not to work faithfully, but to make sleight and deceitful ware, and sell them for good, &c.

After your General Confession.

1. **H**AVING examin'd your Conscience impartially on these particulars, with a reasonable and (morally) sufficient diligence ; And having made your Confession *sincerely*, and *bona fide*, (according to your memory and understanding) of all such mortal crimes, whereof you found your self guilty, or which you were doubtful to have committed : (For you are not bound, neither indeed ought you to confess Venial Sins in your General Confessions, to avoid prolixity, and tediousness :)

You are not to reflect any more on your past sins : (except only by way of a general detestation of them all :) but to perswade your self (as it is most certain) that they are all pardon'd, and remitted, by the Sacramental absolution, which you have now receiv'd.

2. And

2. And if any thing occurs to your memory, as not truly confess'd, or not fully express'd: Resist it, and rest satisfy'd in this Consideration (before specify'd, and here repeated) That it is almost impossible, that any such sin was not sufficiently comprehended, confess'd, and by you express'd : since you willingly omitted nothing of moment of all the sins, here before-mentioned.

3. Scrupulous Penitents are not bound to make a new Confession, (after this General one) of any sin whatsoever ; unless they can positively swear, that they committed it, and that they did not Confess it.

4. And every penitent ought to submit his judgment, (in this point of Confessing again, or not Confessing) to the dictamen of his Ghostly Father (supposing he is one generally held to be sufficiently discreet, learned, and experienc'd :) For in this case to believe and obey him, is an act both of Christian virtue and prudence ; and 'tis impossible, that God (who is goodness it self, and who has said, He that hears you, hears me,) should damn any one for such an omission.

5. He must therefore confidently permit himself and the care of his Salvation to his good God and his discreet Ghostly Father, having perform'd on his own part all, that he conceiv'd necessary.

An

An Act of Contrition, to be made before, and after, your General Confession.

O My Sovereign Creator, and sweet Redeemer! Humbly prostrate at the feet of thy dread Majesty; I acknowledge the Multitude, and Greatness, of the Crimes, which I have committed against thy Divine goodness, I acknowledge them, (*O my gracious Lord God!*) with all possible shame and confusion; and I abhor them, with as much sense of Sorrow, as my Heart is capable of.

Yes (*my good God!*) It most heartily grieves me to have so heinously offended thee: Not only by reason of the Benefits, which I have receiv'd from thy bounty, and abus'd by my ingratitude; tho' I have just cause to be exceedingly afflicted upon this consideration: Nor for having forfeited my right, and title, to Heaven, and eternal felicity, tho' I make my earnest suit to thy Throne of Mercy, that it may be again restor'd unto me: Nor for having deserv'd Hell, and eternall punishments; tho' I conjure thy paternal Clemency to deliver me from it: But principally, and (as near as I can) only because my crimes are displeasing, opposit, and offensive to thy infinitely amiable Goodness; which meerly for its own sake ought to be most sincerely, affectionately, and gratefully, honor'd, and obey'd, by all thy creatures, altho' they could neither hope for any Recompence, nor should dread any punishment.

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In testimony of this my true sorrow, I here protest in thy presence, (*O my God!*) that, were all the felicities of Heaven annihilated, and the Fires of Hell extinguish'd, so that there were no other good expected by serving thee, than the sole rendring of my due love, gratitude, and obedience; nor any other evil iucurr'd by not serving thee, than the sole depriving thee of thy due Honor, I would (and do even at this very instant) begin to love, honor, and serve, thy sacred Majesty with as much fidelity, as my former excesses have had disloyalty.

Give me pardon (*O merciful Maker!*) for my past Sins, and impieties; and grace to amend for the future: And tho' I am most unworthy to have my prayers heard, or my petition granted; because I am so enormous an offender: yet (*O merciful Father!*) look on thy meek Son JESUS whose precious Blood I present to thee; And beg for his dear sake, that thou wilt be propitious to me, a wretched Sinner.



¶. VII.

Eight Exercises, transferr'd hither out of our Spiritual Conquest: to the end that such Fundamental practises of sublime, and solid, Piety may be always ready at hand for the daily use of devout Christians, both before, and after
Con-

Communion: and in which they may also (according to each ones fervor and opportunity) very profitably employ themselves, after their Morning Exercise (as it were) in the way of a Canonical-Office ; for which reason they are distinguish'd, (like the precedent Exercises of Christian Vertues, which may be practis'd in the same manner ;) into Seven Points, correspondent to the Seven Hours of the Church-Service.

The First Exercise.

*Which is the Ground-work of all Prayer and In-
troversion ; and which alone (being perform'd
with requisit diligence, discretion, and perse-
verance,) will speedily and infallibly afford
unspeakable Comfort, and spiritual Profit, to
the pious Practicer thereof : As being in-
deed the end of all other external Exercises,
and the short, sure, simple, and Regia via, lead-
ing to a Devout and Divine life.*

THis Exercise consists of Three parts in
general, and Nine points in particular.

- | | | |
|---|---|---|
| 1.
Prepa-
ration
of three
acts. | { | 1. An affective and lively appre-
hension of God's presence.
2. A cordial and profound act of
humility.
3. A pure intention to please and
praise God only. |
|---|---|---|

2. Con-

¶ 7. The Ground-work of Prayer. 267

2. **Confideration of three things.** { 1. Our *Wounds*, both internal and external.
2. Our *Wants*, which are many in every degree.
3. Our *Wishes*, and humble desires.

3. **Conclufion alfo of three acts.** { 1. *Contrition* for our Sins.
2. *Refignation* in our wants.
3. *Complacence* in God, and *Confidence* in his Goodnefs.

A practical description of this Exercife.
The first part is Preparation, of three Acts.

1. *A lively apprehenfion of Gods prefence, not only in all places, and in all creatures, by his Power and Effence; but in our Souls by his Mercy, Love, Care, and Providence.*

O *My Soul!* Where are we? who fees us? What is he, that is with us, and within us? and by whose light we fee, by whose fire we burn, and by whose love we live? *Live, My most glorious and gracious Lord!* in whose prefence I kneel, in whose arms I reft, and after whose love I breath: O that thou wert as dear to my foul, as thou art near it! Alas, why do's fhe not care as much for her God, as he do's for her good? Why do-I not love thy prefence, (*O my amiable Lord!*) fince thou art prefent by love?

Thou art my *Father*, my *Phyffician*, and my *Food*, hear me, heal me, help me: I am wicked, I am wounded, I am wretched; Out of thee there is no place of reft, without thee there is
no

no hope of happiness; remain therefore with me; and reign within me; Let me be thine, all thine, ever thine.

2. *Profound and cordiall Humility, acknowledging unfeignedly before God, and his Angels, our wickedness, weakness, and wretchedness; what we are, and what we deserve; and so resting quiet in the Center of our own nothing.*

O My Soul! What have we been? What are we? What have we? What can we do? What do we deserve? What do we desire? What has our loving Father and liberal Lord, that he has not given us? What have we, proud, and prodigal, Children, that we have not receiv'd from his merciful hand, and heart? What have we receiv'd, that we have not abus'd by *self-love*, or *self-delight*.

O sweet Jesu! Give tears to my eyes, words to my tongue, sighs to my heart, and love to my spirit: for I need them all to deplore my misery, and implore thy mercy; to admire thy beauty, and adore thy bonnty; to sigh after thee, and suffer for thee: What I have been, it grieves me to remember; What I am, after so many signal benefits on thy part, and serious promises on mine, I am ashamed to think; What I deserve, I am afraid to call to mind; What I desire, I am ignorant how to ask. Lord, for thy Mercies sake, for thy Mothers sake, by thy Bowels of mercy, and her Breasts of meekness; by all, that

that thou hast suffer'd for me, and *She* for thee; by all, that is dear to thee in Heaven, and Earth; Forget, and forgive, What I have been, my past folly, and wickedness; Pity, and protect, what I am, my present frailty, and weakness: Be satisfy'd, for what I deserve; supply, what I desire; and be mindful of me in life, and death.

How much (*O my God!*) do I wish to leave all, and lose my self, to find thee? to humble my self, to please thee? and to hate my self, to love thee? But these hard, and high, matters I dare scarcely promise; how then, and when, shall I practise them? Yet without thee, (*O Sacred Humility!*) there is no solid Center, to rest in, no true sweetness, to take gust in. Therefore (*O my God!*) I come to thy *School* to learn this necessary *Lesson*; teach me, touch me, wound me, and win me to thy self.

3. *Pure Intention, to please, and praise, God only: To be all his, ever his, in what manner and measure he best likes, both in this Prayer, and all things whatsoever.*

BEhold therefore, (*O my Lord!*) how out of pure *Obedience* to thy Will, and *Confidence* in thy Mercy, I now approach to please, and praise, thy Divine Majesty: Not to receive great matters from thee, for I am unworthy; nor to conceive great Matters of thee, for I am incapable; But to leave all for
P thee,

thee, to be *bunble of Heart* beyond all, and to love thee more than all: This is conform both to my Condition, and Obligation. I come to Prayer, (*O my only Lord and Love!*) not to have much, but to give up all, to be thine, all thine, ever thine, in Life and Death, for Time and Eternity, as thy self best pleases. I come (*O my Center and sweetness!*) to seek thee, and sigh after thee; yet I am content neither to find thee, nor feel thee, but only to see thee by Faith, and to suffer for thee with Fidelity: I am satisfy'd, and content, that thou art so good, great, glorious, rich, and happy, in thy self: and I am confident, that thou in thy good time wilt make me rich in thy mercy, and happy in thy love; for in this Pilgrimage I desire no other happiness than true humility, nor greater riches than naked Charity.

The second part is Consideration, shewing three things first to our selves, and then to our Sovereign Lord and Maker.

I. Our Wounds both internal and external: to wit, our Sins, Ingratitudes, Daily failings, strong Passions, &c.

All is my sick and sinful land! How weak, and Wounded, are we in every degree, in all parts, in each member of body, and faculty of mind? All is out of order, all is pride, and self-love: how impotent are we in suffering? how impatient in suffering?

fering? how *unconstant* in persevering? and yet how importunate in sinning? 2. *My Understanding* is blind to good, clear-sighted to evil; *My Will* is pervers, peevish, cold, sensual; *My Memory* is weak, full of idle images, subject to distractions. 3. *My Affections* are vain, my *Passions* violent, my *Inclinations* various. 4. *My Faith* is little, my *Hope* less, my *Charity* least of all. 5. So forward to *extraversion* and dissolution, so backward to *introspection* & compunction, so full of imperfections, & immortifications. 6. So little confidence in my Saviours mercy, so little patience in my misery, and almost no performance of my good purposes. 7. So curious to censure others, so careless to keep my self, and curb my own senses. Finally, all is self-love, self-will, self-conceit, self-seeking, pride, propriety, partiality; which are my daily, and dangerous, diseases.

O Father of mercies, and only Physician of my Soul! Thou art Almighty, and All-bounty; these are my wounds, and impurities, and if thou wilt, thou canst both cure, and cleanse me; and if thou wilt not, I will remain content, as I am: I am willing to continue weak, so I be not wicked; to be weary'd, and wounded, so I be not utterly tir'd, overturn'd, defeated, and lose the victory: Cut, kill, crucify me, O Lord, only spare me for eternity.

2. *Our Wants* : for we are not only needy, but naked ; not only poor, but beggars ; who neither know how to deserve an alms, nor how to desire it.

O *My poor Soul* ! What do we want ? nay, what do we not want ? 1. True light, true liberty, true love, true life. 2. A settled attention, a simple intention, a serious introversion, a sincere conversion. 3. Humility of heart, conformity of will, purity of soul, indifferency of spirit. 4. Wisdom to know Gods Will, strength to execute it, patience to persevere in it. 5. Resolution to suffer for our Saviour, devotion to sigh after him, diligence to find him, constancy to remain with him. 6. Courage to endure all, Faith to forgo all, Hope to expect all, Charity to give all, and Confidence to gain all. Finally, we want all, we should have, Yet our loving Lord is ready to bestow on us all, he has.

O my God, and all ! Thou art all, that I want ; give me thy self, and all my wants, and wishes, will be at an end. Thou art all my safety, and my only security, all my refuge, and my only center : till I can return to thee, or wholly turn into thee, let thy *Cross* be my *purgatory*, and thy *Will* my *Paradise*, for other heaven on earth I can never hope to find : till then I must be content to sweat, and sigh, under the burden of this mortal life ; to sit like *Job* on a dunghil, forlorn, and forsaken by all, full of sores, and sorrows ; to remain a perpetual

petual, and pitiful, patient, scarcely feeling patience in my self, and finding no compassion in others.

3. *Our Wishes and Desires.* What can a wounded Wretch wish, but to be car'd for, and cur'd; What can a naked Beggar desire, but to be cloath'd, and comforted, with some few Rags, and Cruons? What can a blind, and cold, Person ask, but Light and Love?

THis, (O my Sovereign and sweet Lord!) is the sum and substance of all my wishes and requests. O that I could go out of my self, and get into Thee! O that I were dissolved from my loath'd Body, to the end I might dilate my Heart in thy Love, contemplate thy divine Face in perfect Liberty, and please, and praise, thee eternally! For in this *prison of flesh, and vale of tears*, I faint under the weight of Temptations, I fall under the burden of my Troubles, and I continually fail in the Prosecution of my pious Purposes.

Oh! that thy *Will* did so rule me, and reign over me, that it were torment to decline never so little from it! O that thy *Love* did so freely, and fully, possess my Heart, that there were no room at all remaining for any bastard, or base, Love of things created!

Good Jesu! How truly happy, and holy, should I be, if I could clearly behold my own *Nothing* in thy *All*! If I could embrace *crosses*, as *Crowns*, and swallow down all contempts,

and Confusions, as Milk, and Honey! O when shall I be so elevated in spirit above my self by extasy of love, as to be able, and willing, to humble my self under all creatures without repugnacy!

Alas! Shall I never be content to forsake all, and be forsaken by all? Yea, having lost and left all for One, to be left by that One, who is my All? and so remain quiet in my own nothing. How long shall I ly wallowing in flesh and blood! how long shall I delay, and dally in false loves? How long shall I sigh, and not enjoy! Seek, and not find; live, and not love?

Come, my Lord, and Love! Lord Jesus, come quickly; Let the fire of thy sweet love so consume in me all dross of self-love, and so transform my spirit into thee, that I may take all from thee indifferently, give all to thee liberally, and rest and repose in thee eternally.

Lord! Let me be thine, or nothing; Love, or not live!

The third Part is the Conclusion, which consists also of three Acts.

1. Contrition, which is a hearty and humble sorrow for our Sins, Ingratitudes, Disloyalties, Tepidities, &c.

O My God! How little did I love thee, when I so carelessly offended thy divine Majesty? Oh! that I had never sin'd mortally, tho' it had cost me my life immediately! O that I were

I were sure never more to swerve from thy Sacred Will and Commandments! Let me henceforth endure (*dear Jesu!*) a thousand deaths of my body, rather than admit one deadly sin again into my soul! O pity and pardon my past follies and frailties; and prevent me with thy gracious blessings against future failings

How great (*O Lord*) is my obligation to serve, and please, thee, were it but for thy favours conferr'd, thy benefits bestow'd, and thy love pour'd out, on me? and yet (*ungrateful wretch that I am!*) how poorly have I corresponded!

Oh! that I had so deep a sense of my Sins, that my Heart might break with sorrow? Hide not, (*O Lord!*) thy face from me, shut not thy Mercy gates against me: for tho' I have most grievously gone astray, yet I am resolv'd on an entire amendment, correction, reformation of my whole man: this strong Resolution (which is thy gracious gift) grounds my hope in thy goodness, emboldens my confidence in thy mercy, and gives me courage and comfort in thy love.

2. Resignation in all our Wants, wishes, Desolations, and Distresses, to the divine Will and pleasure.

I Am indifferent, (*O my dear Lord!*) to sickness, and health, to light, and darkness, to delight, and desolation: I am thine, (*dear Jesu!*)

Jesu!) put me, where thou wilt, do with me, as thou wilt, send me, what thou wilt! I am content, not only to have nothing, but to be nothing, so thou (*O my Lord!*) be all things to me! I acknowledg my self unworthy to beg, and less worthy to obtain; and therefore I resign my self still to beg, and yet still to want even that, which I most wish; which is, all Light, all Liberty, all Love, all Comfort, all Content, yea, even all Virtue, Peace, and Perfection, so long as it shall please thee! *O Father*, I am thine, ever thine, all thine, body, and soul, for time, and eternity. *Live Jesus only.*

3. *Complacence, and Confidence*; the first, that our God is what he is; the next, that he will heal our Wounds, supply our wants, satisfy our wishes, and turn all to our good.

I Am glad (*O my gracious Lord God!*) that thou art so worthy of all love, tho' I of all others am not worthy to love thee: I am as joyful, for what thou art, (*O great God!*) as if all, thou hast, were all mine, and I will love thee in all, I am, and have, as being all thine. Thy *Cross* is my comfort, thy *Will* my welfare; and thy *Love* my life: so that if I can but suffer for thee, do thy *Will*, and follow thy love, I shall do all, that is necessary.

I am indeed dry, dark, and desolate; but since it is thy will, I am sure, it is my good, and therefore sufficient for me; and satisfactory to thee. I hope, thou wilt one day compleat thy
own

own heavenly design in my soul, healing my *Wounds*, supplying my *Wants*, fulfilling my desires, and filling my yet empty heart with thy sweet presence, and perfect love: In the mean space I will say, and sing; *Live Jesus, Live my Lord, my love, my life, my all! whose name be blessed by all, whose will be accomplish'd in all, whose honor be advanc'd above all.*

An Advertisement touching the precedent Exercise.

1. **W**E must perform it daily, diligently, discreetly, and with great confidence and courage. 2. Yet without propriety, that it may neither hinder the operation of the holy Ghost within, nor Works of due obligation and obedience without. 3. If in the practise of this Introversion we find dryness, and feel little devotion, we may sometimes fitly resume (in lieu of the second part, or consideration) our wonted exercises, whereto our minds are more addicted: ending the same with the Conclusion, here prescrib'd; being ever duly dispos'd to follow the holy Spirits invitation to higher matters.

The

The Second Exercise.

Of the knowledge of God, and Confidence in Him.

1. *Our Chief Happiness consists in knowing God.*

TO know thee (*O divine Fountain of goodness*) is to be truly happy; and yet none can know thee (*O boundless and bottomless Sea of all perfection!*) but thro' thy own manifestation and mercy: Vouchsafe therefore, I beseech thee, (*O most loving and liberal Lord!*) to enter into this poor and empty heart of thy meanest servant, to inform my ignorant soul with a glimpse of this necessary Science, and to enflame my cold affection with a small spark of thy holy love.

O Omnipotent Creator of Heaven and Earth! both which thou fill'st with thy greatness and glory: *O God of infinit power, eternal wisdom, unmeasurable goodness, and incomprehensible Love!* my soul thirsts after thee, the essential source of all felicity; my heart seeks thee, the proper place of its repose, it sighs to thee, the natural center of all its hope and happiness. In thy blessed mind (*O my God!*) it first rested in its eternal possibility and similitude; thither it must again return, and there it

it must either rest eternally, or perish for evermore: O let it now find thee, that it may ever love thee.

2. *Extasies, Admirations, and Adorations of the Divinity.*

O Lord, most good, glorious, and gracious; most bless'd, and bountiful; most high, and holy; most excellent, and ineffable; What words, or thoughts, can express thy purity, and perfection? Let me *know* thee, O amiable *life* of my soul! Let me *see* thee, O true *light* of my eyes! Let me *seek* thee, O only *solace* of my spirit! Let me *find* thee, O desir'd of my heart! Let me *embrace* thee, O my heavenly *Spouse*! Let me *possess* thee, O Sovereign *sweetness*, and full *satiety* of all my inward, and outward senses. O that my heart could always think on thee, my Will ever *love* thee, my mind still *remember* thee, my understanding continually *conceive* thee, my reason perpetually *adhere* to thee, and my whole man incessantly *praise* thee! O hide not thy face from me, my joy, my light, and my life! If I may not see thee, and live, O let me dy, that I may see thee; I desire to dy here, and be dissolv'd; that I may see thee, know thee, come to thee, live with thee, and love thee eternally.

O ever bless'd and glorious Divinity, O Father, who of thine own substance bring'st forth an ineffable goodness, coequal, consubstantial, and coeter-

coeternal with thy self, which is thy Son: O Father, and Son, who, loving each other with infinit charity, and content, are united together in one *Holy Ghost*, equally, and unspeakably, proceeding from you both! I admire you, adore you, and worship you, with all the powers of my body and soul.

3. *An absolute Oblation of all to the divine Majesty.*

O Sacred Deity! O Tri-unity, and Uni-trinity! O Father, Son and Holy Ghost! Holy, holy, holy Lord God of Host, who wert, art, and shalt be for ever Almighty; I, thy poor creature, prostrate before the Throne of thy divine Majesty, from the *abyss* of my own nothing, invoke, adore, and acknowledg, thee, the *abyss* of all perfections: I present thee with all thy own gifts, goods, and excellencies, which thou hast plentifully pour'd out on all thy creatures: I offer up to thy praise the affections of Angels, and Men, the properties of the Elements, the beauty and motion of the whole Universe, and the essence of all beings. O that my soul were capable to comprise unitedly all their several affections, and perfections! how joyfully would it employ them in thy praise? how sweetly would it melt away in thy presence? Behold, O my God, I make an entire Oblation of them all: I acknowledg and adore thee with them all; and desire to do it as frequently, as I take breath, and as often, as there are minutes
in

in time, stars in the firmament, sands in the Ocean, and numbers in all nature.

O my Lord, whose love is the life of my Soul, increase my knowledg of thee, that I may enlarge my love to thee: *Alas !* I love thee not, (*O amiable Lord God !*) because I know thee not: I know thee not, because darkness and sin has cover'd and incompass'd my understanding: Wherefore, *O bright light*, who illuminate all things, expel this darkness from my Soul, drive off those clouds from my Understanding and draw the curtain from off the Face of the abyss of my Mind, that I may see, and know, thee, and then I shall not choose, but love thee.

O my dear Jesu, shew me thy divine Father; dart a beam of thy heavenly splendor into my dull heart, that I may have some degree of that holy science, which may help me in thy love, make me obedient to thy will, and resolute in thy service.

To know all things of this world, (*O Jesu !*) and not to know thee, is but ignorance, and folly: let me therefore know thy eternal Father, and thy self, whom he has sent for my Salvation; and it suffices me. *O* give me this knowledg, that I may give thee my love, and I ask no more. Let me be unknowing, ignorant, and a fool, in all other things, so I may wisely know thee only: *O my God and my All.*

4. *An humble acknowledgement of Gods high-perfections.*

O King of Glory, I acknowledg thy perfections to be above all knowledge, but that of thy own divine Understanding: I confess, that thy height is unreachable, thy goodness unchangeable, thy greatness incomprehensible, thy light inaccessible: And all other thy divine attributes, and perfections, are so mighty, and so many, so good, and so glorious, so excellent, and so admirable, so worthy, and so wonderful, that were all the Power, and Prerogatives, all the virtue, wisdom, and qualities, of all creatures united in one individual nature, it were not so much in respect of thy glory, and greatness, as the least drop of water is in comparison of the vast Ocean. Wherefore I beg of thee, (*O immens and inaccessible Godhead!*) only to know, conceive, believe, and understand so much of thy hidden Majesty, as may efficaciously move my will to thee; and I content my self with so much light of thy Divinity, as may force me to love thee ardently, effectually, perseverantly.

O my Lord, and my Love! Fill my heart with the sweet influence of thy heavenly grace, that I may in some measure discover, how good, and gracious, thou art to me, and to all thy creatures! O let me still remember thy mercy, ever dread thy Justice, and continually admire, and adore, thy Power, and Providence.

Ah!

Ah! my noble Soul, stamp'd with thy Creators lovely image, endow'd with the excellencies of Understanding; to know him, of Will to love him, of Memory to rest in him; why adher'st thou not to him only in pure, and perfect, delight, forgetting, and foregoing, all sensible, and worldly, Objects?

3. *Fervent wishes, and desires, to love, and serve, God.*

O That I were so ravish'd with thy love, and liking (*My only amiable Lord God!*) that thro' joy, jubility, and admiration, I might feel no self at all, no sense, no change, no inequality! That no prosperity might puff me up, no adversity deject me, no accident separate me from thee, (*O my God of infinit love, and liberality!*)

O that I could be ever joyful in thee, ever grateful to thee, and ever mindful of thy inhabiting presence within me! Thou art always nearer to my Soul, (*O my good God!*) than my Soul is to my Body, always conserving, counselling, disposing, directing, inciting, and inspiring, it to thy Love; and wilt thou not, (*O my senseless, and sinful, Soul!*) be always cautious, and circumspect, how thou behav'st thy self in thy Lords presence, who is so tenderly careful of thy safety? O let his love be no longer neglected, his sweet invitations no longer slighted: O that thou would'st henceforth walk before him, as befits his chaste and holy Spouse,

Spouse, with all respect, and reverence, fear, and fidelity, courage, and constancy ! preparing thy self diligently for his divine embraces.

6. *Admirations of Gods bounty, and benefits, and Resolutions of corresponding thereto.*

GRant, I beseech thee, (*O mighty and merciful Creator !*) that my whole time; and thoughts, may be totally taken up in the contemplation of thy unmeasurable benefits and bounty towards me. For I know, *Lord*, that I am truly nothing, and yet thou car'st for me, (*O my loving Maker !*) as if thou hadst no other creature in heaven, or earth ; thou deliver'st me from innumerable dangers ; thou adorn'st me with many gifts, and graces ; thou giv'st me leave at all times to have free access to thy Throne of Mercy, so that with one holy thought, one humble sigh, one devout desire, I may draw near to thee, and enjoy thee, and in thee all comfort, and content : *O divine privilegedg !* To discover to thee my Wants, lay open my Wounds, and boldly declare my Wishes, as to my nearest, dearest, and truest friend, and familiar, and to be sure of supplies, salves, and succour, in all my necessities ! *O what Goodness, what Grace, what Mercy is this ?*

O my Soul ! How loving and liberal, a Lord have we ? how loving in Mercy, how liberal in bounty ? Ah ! our unthankfulness to requite, our unworthiness to deserve his favors.

Lift

Lift up *my heart*, be no longer ungrateful, and unfaithful, to so great, good, and gracious, a benefactor. Yes, *O bless'd and bountiful Giver!* I now say cordially, and will ever stand to it courageously; I will henceforth love thee, *my Lord*, my love, my life, my strength, my support, my home, my harbour, and my happiness. I will remember thy sweet words to all sinners; Why will you perish, *O Children?* *As I live, I desire not the death of a sinner, but that he would turn to me, and live.* I will behold thy sacred wounds, suffer'd for me, able to move a rock to love, and compassion: And tho' I am ashamed to think, what I have been, how little I have done, how much thou hast endur'd for me, how long thou hast expected me, how lovingly thou hast sought me, and how poorly I have corresponded to thee; Yet I know (*O my Lord!*) thou ceasest not to be God, and good, tho' I am weak, and wicked. Therefore I will yet take courage in thy service; and confidently hope, that thou, who hast sought after me, a lost sheep, wilt mercifully receive me, now I seek after thee, my loving Shepherd, with a right intention, real resolution, and inflam'd affection.

7. *Acts of Confidence, and purposes of Perseverance in the divine love, and service.*

YEs, (*O my Lord, and my Love!*) heaven and earth shall sooner perish, than my Confidence in thy sweet mercies, and my Sa-
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viours merits : If thou repell'st me, I will run after thee ; If thou shut'st the door against me, I will never leave knocking ; *and if thou kill'st me, yet will I trust in thee.* I wholly cast my self on thy holy Will, Providence, and Protection. I protest with heart and mouth, that I now am, and henceforth will be entirely thine ; that I have nothing, seek nothing, fear nothing, desire nothing, demand nothing, want nothing, will nothing, but thee only, *My Lord, my Love, and my All.*

And I firmly purpose to serve and love thee (*O sacred and supream Majesty !*) simply, sincerely, purely, and perseverantly, not for any fear of pains or punishment, not for any self-interest of what this world can offer, or the next afford ; not for the least hope of Heaven or happiness : but I will obey thee, seek thee, and love thee for thy self only, (*O my All-sufficient Lord God !*) who art the sole object, sweet compleatment, and solid contentment of my soul. Pardon me, protect me, and provide for me, for thou art my only hope and happiness.

The

The Third Exercise.

Of the Knowledge of, and diffidence in, our selves.

1. *A Total Abnegation of our selves, and Relation to the divine Providence.*

What is man, (*O omnipotent Creator!*) what is this man, that thou shouldst be so mindful of him? He is a meer nothing, (*Lord!*) and I am the least, and worst, of those nothings; because I have least corresponded to thy grace, and made worst use of thy gifts. *O give me light: reach forth thy hand to this blind creature, crying after thee, O true light of the world, and life of my Soul!* that now at length I may duly, diligently, and cordially dive into the Abyss of my own baseness, weakness, misery, and nothing: that knowing what I truly am, I may really loath, hate, distrust, despise, and deny, my self, and all my own proceedings; sincerely love thee, only trust, and hope, in thee, and rely wholly on thy divine Providence, and Protection.

I am not only content (*O my Lord God!*) but even willing, and desirous, that all thy creatures should take me, and treat me according to my true condition and unworthiness; And I am resolv'd by thy grace to humble my self, not only under thy mighty hand, but also

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under all their feet, as their servant and slave, to be troden on, abhorr'd, avoided, and detested, by them all, as a sink of sin, and filthiness.

I will be desirous to be esteem'd, and us'd, as Dross among Mettals, Chaff among Grain, a Wolf among Sheep, and as *Satan amongst the Children of God.*

I acknowledg my self unworthy of all grace, and comfort, from God, or man, and worthy of all pain, punishment, crosses, contradiction, confusion, desolation, death, damnation. I will be henceforth asham'd. to complain of any aggrivances, and be content to suffer, whatsoever the World, the Devil, and the malice of Hell it self, can inflict on me.

2. *A rational consideration of what we are, were, and shall be.*

AND to strengthen this my resolution, I will rationally consider before thee, (O my Lord!) what I really am; what I was; and what will become of me; touching my body, my soul, and my whole being.

Ay me! I have a body all clay, a soul all sin, a life all frailty, *a substance all nothing.* And this is all, I have to vaunt of in thy presence, *O my Lord and my Maker!*

My material part is but *slime of the earth,* the very worst part of the unworthiest Element. Ah poor man! and canst thou look so big, who cam'st from so base an extraction? Be asham'd to lift up thy head, vile mud, and dirt,

dirt, since thy pedigree is so well known, and the ingredients of thy being are so mean, and contemptible.

And when I consider, what this my body was in the womb, how it was conceiv'd in concupiscence, nourish'd with filthiness, and brought up in darkness; I am ashamed to own my own beginning, which is so horrid, and loathsome; and who then can justly boast of state, strength, beauty, or nobility, since the ground work of all is but a little dung, and corruption?

Ah poor worm! what a dismal prison wert thou detain'd in for nine months space of thy time? What nauseous food was thy diet? how wretched was thy birth? how weak and woful thy infancy? and what art thou in thy best, and most flourishing, condition in the world, but a clog, and cage, to thy inthrall'd soul; a painted sack, or pargetted sepulcher, full of filth, froth, and ordure? *O my Lord!* give me grace to frame an impartial judgment of what I am, and then how soon shall I check all risings of pride, and presumption?

3. *We deplore our own misery, and implore Gods mercy.*

I Came into this world (*O my Lord!*) with groans and tears, I live in it with griefs and cares, I shall go out of it with pangs and fears and lastly I must become a horror to the eyes of my dearest friends, a prey of vermin, and

a companion of rottenness. Ah ! how canst thou be proud of thy perfections, *poor clay, and Ashes* ? why should'st thou look to be so highly priz'd, and so daintily pamper'd, *then stinking puddle* ? *Dust thou art, and to dust thou must return.* Hast thou not always before thine eyes these ashes for thy glass, and death for thy mistress ; why then dost thou suffer so many sparks of vanity to arise from this thy carst condition ?

And thou, *my poor soul*, the spiritual part of my composition ; O what shall I say of thee to thy great Lord and Maker ? What thou *hast hitherto been*, I well know ; wretched, wicked, sinful. What thou *now art*, I know not ; being uncertain of Gods grace and love. What thou *shalt be hereafter*, I am altogether ignorant ; because doubtful of thy correspondency with grace, and fearful of thy perseverance in goodness.

Ah ! sad condition ! I came (*O my Lord*) into this world in original sin, I am bred up in actual sin, and if death, and deadly sin, meet together, I shall feel the smart of them both eternally : O how much need have I then of thy grace (*O merciful Lord God !*) to avoid Sin, since I cannot escape Death ! O let me rather admit a deadly wound, than commit a deadly Sin.

4. *A deep Consideration of our own Nothing.*

What art thou then, *O my whole man*, consisting of body and soul ? What wert thou,

thou, (O. N.) from all eternity, before thy conception in the womb, and birth into the world? *Nothing*. Ah poor *nothing*! what is less than *nothing*? where dwells this *nothing*? who can describe a *nothing*? which more differs from the least atom in the Sun, than Gods infinit greatness from the least of his creatures. *O proud nothing*! What hast thou, that thou hast not receiv'd? *Nothing*. Why then art thou puff'd up with it, as if thou hadst not receiv'd it? I acknowledg my whole being to be from thy only bounty, (O my great, good, and glorious Maker!) and since I possess *nothing*, but what I have from thee, since I shall also necessarily fade away into my first *nothing*, if thou withdraw'st from me thy conserving hand but a moment; I will no longer glory in that, which is none of mine, but I will here lay the foundation of my spiritual edifice on this sure and solid ground of thy *All*, and my own *nothing*. I will endeavour to frame a true conceit of my own misery, frailty, insufficiency, and *nothing*, that so I may fully, speedily, and solidly, come to this desir'd *self-knowledge* and *humility*.

I will run over my lesson, repeat my questions, learn my answers, and strive to grow skillful in this necessary, and sacred, science.

What have I receiv'd, that I have not abus'd? *Nothing*. Body, Soul, Will, Judgment, Memory, Understanding, Affections, Senses, Meat, Drink, Company, Habit, Books, Prayer, Sacraments, all Creatures.

Can I then be proud of Sin, Filthiness, rottenness, labor, grief, infirmity, blindness, obstinacy, corruption, death, and damnation, which are worse than nothing?

Shall I boast of thy gifts (*O my God!*) which are not mine; or of my own abuses, and ingratitude? the one is to rob thee of thy honour, the other is to be honour'd for thy dishonour.

5. *A serious Reflection on Gods gifts and graces; and our strange Ingratitude.*

WHat creature ever sinn'd so grievously, as I have done, and yet sorrow'd so little, and suffer'd less? Who ever forsook so great, and good, a God for so little, and vain, a toy, as I have done? What sinful soul is there now in hell, that would not have been a glorious Saint in Heaven, if it had had the helps, favours, feelings, and visits, which I have both had and abus'd.

Who ever receiv'd so many mercies, such sweet comforts, and so great graces from thee, *O bountiful Lord God!* and made so little, and bad, use of them, as I have done?

If I deny all this, my conscience witnesses against me: If I confess it: Oh! why am I not more humble?

Finally, If such great troubles, temptations, and tribulations had hapned to me, as have done to others; I should, by consenting, have ere now burn'd in Hell fire; but thou, *O meek and*

and merciful Creator ! hast spar'd me, because thou know'st my weakness, and sent me small crosses, because I can't bear greater, &c.

Wherefore, *Not to me, O Lord ! but to thee be all honor, for time, and eternity !*

O that I could know thee, and know my self ! O that I could truly see my own *nothing*, and Total dependency on thee ! my misery, and malice, and thy perfection, and total goodness.

Ay me ! weak, and wretched, N ! What are my forces, that I should rely on them ? I have *nothing, O my Lord*, but what is thine ; my merits are thy mercies ; my goods thy graces : yet I never have been thankful for receiving them, nor faithful in using them.

O ! when did I trust in my own strength and was not foil'd, and confounded ? Grant therefore (*O my Lord, O my only hope, and help, O my sole safety, and security !*) that I may *Totally trust* to thee, and *distrust* my self ; truly *acknowledg* thee, and *deny* my self : entirely *love* thee, and *hate* my self.

6. *A further Confession of our own poorness, unprofitableness, unworthiness*

I Confess, (*O my Lord !*) that I am the poorest, ungratefulest, unprofitablest, and unworthiest worm of the earth ; a thing, altogether useless to the world, and only active to offend thee, and to do wickedly in thy sight : and is it possible, that I can harbour any thought of *self-love*, or *self-liking* ?

O God

O God of infinit glory, greatness and Majesty ; Before whom *the powers of heaven do tremble* ! what are all creatures in thy sight ? and what am I, the meanest of them all ? O what proportion is there (*Great God !*) between me & thee, between *thy All* and *my Nothing* : & yet have I infring'd thy laws, disobey'd thy commands, contemn'd thy Counsels, resisted thy callings, and contradicted thy Will, to prefer my own ? O monstrous impiety, and ingratitude ! And shall not I willingly submit to all pain, punishment, contradiction, and contempt, which thou (*O my highly offended Creator !*) shalt suffer thy creatures to inflict on me ? Behold, (*O my Lord !*) I debase, humble, and annihilate, my self under all things, that have a being : I will henceforth utterly hate, distrust, and detest, my self, and wholly love thee, and rely on thy mercy.

O holy *self-knowledg*, O sacred *humility* ! thou art the key of all perfection, the door of all solid virtue, piety, and devotion.

7. *Resolutions to practise Humility, Self-denial, and Abnegation.*

I Now clearly see, by the light of thy divine goodness (*O gracious Lord God !*) what has hitherto been the cause of my *non-proficiency* in the way of the Spirit ; and why the path of virtue seem'd so unpleasant, thorny, tedious, and troublesom to my deceiv'd soul ; It was, because I had not learn'd to leave, loath, deny, and

and distrust my self; and rely wholly on thee,
O my only comfort and support!

I will therefore henceforth faithfully practise, what I perceive so necessary: I will profoundly humble my Soul; both *inwardly* in thy presence (*O my Lord,*) and *outwardly* to the whole world.

I will joyfully, and voluntarily, embrace all injury, indignity, contempt, correction, and confusion, which can befall me; with as much pleasure, as I have formerly any worldly cherisings, and kindnesses.

I will utterly destroy, ruin, and root out, all *Self-love*, self-liking, self-seeking, self-praise, and self-complacency.

I will cast my self under the feet of the vilest creatures, take pleasure in the meanest employments; and obey *them* most willingly, *whom* my nature most distasts and dislikes.

I will walk before thee, (*O my Creator!*) as thy needy, naked, desolate, and destitute, Vassal; acknowledging my self void of all Virtue, and attributing to my self nothing, but, sin, ingratitude, defects, failings, imperfections.

I will fully perswade my self, that no one can condemn, confound, persecute, and punish, me, as I deserve.

I will not regard, whether I am honour'd or hated, but imagin my self, as a thing, dead, and forgotten: or as that, which never had a being, and is now truly nothing.

I will be contented to be accounted an Hypocrite in my sincerest actions; and to be
thought

thought full of inward, impatience, secret grudgings, and desires of revenge against them, who shall any way mortify, or misuse me, tho' my Heart be never so free from it.

Finally, I will have these, and the like, thoughts, and words, always in my heart, and mouth : *I am nothing, I have nothing, I do no good, I am an unprofitable servant, I utterly hate, and distrust, my self, and totally rely on thee, O my Lord, my Love, and my All.*

The Fourth Exercise.

To obtain Remission of our Sins.

1. *We excite our dull, and drowsy, Souls to arise speedily, and lament seriously our former sinfulness.*

WHO will give water to my Head, and fountains of tears to my Eyes ? And I will weep day, and night, for my Sins, which cover me all over, like an incurable ulcer, from the sole of the Foot to the crown of the Head.

Where art thou, O my wretched and wicked Soul ? In what labyrinths do'st thou walk ? In what sinks of Sin, and puddles of uncleanness, do'st thou wallow ?

Awake, arise, mourn, repent : how long wilt thou sleep ? Why wilt thou dye ? when wilt thou shake off thy fetters ? Ah, return, silly
sheep,

sheep, to thy good Pastor, return, poor Prodigal, to thy pious Father, whose goodness so lovingly invites thee, and whose mercy has so long expected thee.

O great, and glorious, God, the mighty Monarch of Heaven and earth, King of Kings, and Lord of Lords ! behold a poor, and penitent, Publican, (who is asham'd to lift up his eyes to Heaven, and unworthy to take thy Sacred Name into his sinful mouth) humbly knocking at thy gate of mercy, embracing thy holy feet, and craving thy accusom'd pittty and compassion.

O merciful Lord ! Hide not thy self from me, shut not the door against me. Oh ! grant one crum of comfort, one dram of devotion, to my sad, and sick, Soul, to my dry and desolate Spirit.

2. Our God is all to us, and in us, and the Author of all our goodness.

I Am'conscious of my ingratitude against thee (O supream Majesty !) and my sin is always before me, and confounding me : But whither should I retire my self from thee ? To whom should I have recourse but to thee ?

Art not thou my Father, my Father of mercies, which have neither limits, nor measure ? Art not thou my Maker, my Preserver, my Governor, my Deliverer, my King, my Pastor, my Physician, my Priest, and my Sacrifice ?

If

If thou art not all this, and more, to me; and if I am nothing to thee; refuse me, reject me, and relinquish me, as a prey to be swallow'd up by thine enemies.

But it is time, (*O Lord!*) that Heaven, and Earth, take notice of, what thou art to me, and what I am to thee. It is time thou should'st enter into thy right; And I must now either give my self to thee, or thou must take me to thy self.

Not that I aspire to those excellent prerogatives of thy dearest servants: No (*my Lord!*) it suffices me to be in the out-rank of thy meanest slaves; to be stamp'd with thy mark, and link'd fast in thy chains, that I may never more have the power to fly from thee. O grant me this favour (*most merciful Father!*) Which thy dear Son has purchas'd for me, by the price of his death and Passion.

3. *We sin of our selves, but cannot arise from it without the Divine assistance.*

I Am fall'n without Thee by my own frailty; but can never hope to rise, but by thy mercy, (*O my Lord and only support!*) I am sick without Thee, but cannot be cur'd without Thee (*O my Heavenly Physician!*) I am dead without Thee, but can never be reviv'd but by Thee (*O life of my Soul!*) So true it is, that to make me come to thee, thou (*O most gracious Lord God!*) must first come to me.

O the admirable goodness of my loving Lord! Even this little, I am doing, is rather thine own work, than mine: 'Tis thou (*O my Lord!*)

Lord!) who putt'st Repentance into my soul; Desires into my heart; Sighs into my breast; Confession into my mouth; Prayer into my lips; Remorse into my memory; Resolution of amendment into my will. 'Tisthou (*O gracious God!*) who chiefly act'st all this good in me, by me, and for me.

O my All! Do then all in me, what thou desire'st. And particularly overwhelm (*I beseech thee*) my whole interior with perfect Contrition; not coming from a slavish, and servile, fear, but from a faithful, and filial, love: Grant me a true, and intire, grief for having offended thee; not because of thy Promises, or Threats; but because thou art in thy self good, amiable, adorable, and worthy of all love and honour.

4. *How great an Evil it is to destroy
Gods Grace in our Souls by sin.*

OH! if mercenary interest do's yet more move thee, as surely it seems to bear the greatest sway with thee, *my sensual, and sinful, Soul!* For how hainously dost thou take a small injury, how deeply dost thou resent a little disgrace, the loss of a dear friend, of health, of honour, or the like temporal, and perishable, commodities? Oh whence is it then, that thou so little apprehend'st thy loss of Grace, and thy apparent, eminent, danger of eternal Damnation

Is it a small matter to be Gods Enemy? To lose the good will of Heaven? To destroy Gods Image? To cut up life root and branch? To side with the accurs'd Devils, (thy Creators sworn Enemies?) to hatch Treason, and enter into a Conspiracy with the damn'd? nay and to kill (as much as in thee lies) him, who by his own death gave thee life? O brutal, and unnatural, ingratitude!

Surely the *annihilating of Heaven, Earth, Angels, Men, and all Nature*, cannot be compar'd with this malicious, evil, and wilful, destruction of thy grace (*O Lord!*) in my Soul; Since the least degree of a higher order surpasses the highest degree of the lower order. *O Eternal God!* What a Monster have I been in Grace, what a prodigy in Nature; who have so little car'd to commit such enormous Crimes?

But (*O my Lord!*) I will even now change my life; I here detest all Sin, I make a firm purpose of amendment, I have a full confidence in thee my Creator, a good will to make satisfaction, and a total resignation to thy Divine pleasure.

5. *The root and source of all our Sins is our perverted Will.*

I Am the woful Criminal, (*O just Judge of my Soul!*) and I will be also the accuser and witness, the Advocate and Executioner in this Tribunal.

I sum-

I summon you therefore! O detestable Pride! O abominable Envy! O execrable Avarice! O beastly Lubricity! and all you accursed crew of Sins! how long will you reign on earth! how long will you dispeople Gods inheritance! who brought you in amongst Gods Children?

'Tis the perverted Will of man (O dread Sovereign!) which has done all these mischiefs. Rectify (O my Lord, I beseech thee) this my crooked Will, and murder these horrible monsters in me; and grant, that I may henceforth rather expose my body to a thousand Deaths, than my Soul to deadly Sin.

Thy Saints will rejoyce (O God!) at my amendment; and thy Angels will make a Feast; but thy own sentiment of joy will be infinite, because thy love is infinite, which goes hand in hand with thy Essence, and comprehends all Love in supream emmency.

I will therefore expect from thee (O heavenly Father!) the exact remembrance; from thee (my Redeemer!) the perfect knowledge; from thee (O holy Spirit!) a true repentance; and from thee (O Sacred Trinity!) an intire Absolution, and plenary Indulgence, for all my Iniquities.

6. *Our greatest Sorrow is not equivalent to the greatness of our Sins!*

THe grief, I feel for my past Offences; the hatred, I have against each Sin at this pre-

present ; and the resolution, I make to avoid all iniquity for the future, are not equivalent in me to their enormity. I therefore humbly crave (*O holy Lord God !*) that thou wilt accept thy own hatred against Sin for that, which I should, and would, have ; and instead of the Sorrow, I want, I offer that of thy Son, my sweet Redeemer, with the Sacrifice of his immaculate Life, and innocent death.

And since I cannot be impeccable by Nature (*O my Lord !*) nor dare presume to ask to be so by Grace ; give me leave to prostrate myself before thy infinite bounty, and clemency, and to beg (by the merits of *Jesus Christ*, thy dear Son, and by the desires of thy essential love, the Blessed Holy Ghost) that tho' I may not be impeccable, yet I may never sin more ; and if I must sometimes Sin thro' my frailty, yet I may never Sin mortally.

This I desire (*O Lord !*) this thou demand'st, this thou command'st ; O give me, what thou command'st ; and command me, what thou pleasest.

7. *An Act of perfect Contrition, which is elsewhere repeated, as being of great efficacy.*

O My good Lord Jesu ! who art the Lord of my Life, and should'st be the love of my Soul, did I not, like an ungracious, and ungrateful, wretch, give my heart, and sell my affection, to fond, frail, filthy, and fading, Creatures, and comforts ; which are so far from af-
fording

fording me either quiet of Mind, peace of Conscience, purity of Soul, or perfection of Spirit (which my obligation, and vocation require of me;) that they leave me nothing, but trouble, confusion, and remorse, with a world of dismal, and desperate, thoughts, violent passions, and vicious Inclinations. Amidst all which disorders I find no other refuge, nor remedy, than to return to thee, *my true Center!* to convert my self to thee, *my Sovereign Creator!* To cast my self at thy sacred feet, *my sweet Lord Jesus!* and there with an humble, and contrite, spirit to sue for Mercy, Remission, Reconciliation.

O Heavenly Father! I confess, and acknowledge, my ingratitude, treachery, rebellion: And I am sorry from the bottom of my heart, and soul, that ever I offended thee, who deserv'st from me all possible love, honor, and obedience; beseeching thee, as a guilty Criminal, to take compassion on thy poor, and penitent, Creature; and to forgive me the great, and grievous, transgressions, and offences, which I have committed against thy Divine bounty; as I do (for the love of thee, *my Lord and Maker!*) most freely forgive all those, that have any way offended, distast'd, contristated, or scandaliz'd me; sincerely knowing, that I deserve no comfort from any creature, but all contempt, & confusion, and not only to be troubl'd, and tramp'l'd on, by all on earth temporally, but even to be tormented by the Devils in Hell eternally.

Ah *Crucify'd Jesu* ! take pity on my Soul, for which thou pour'dst forth thy Sacred Bloud, and gav'st up thy dearest life on the Cross. Alas ! How ungrateful a Child have I been to offend so frequently, so hainously, so disloyally, so loving, and liberal, a Father ; so meek, and merciful, a Redeemer, and so sweet, and soveraign, a Majesty, who has always shew'd himself to be so benign, and bountiful, sparing me in Sins, and expecting me to Repentance ; wooing me to his love, and calling me to his service by a thousand means ; all which I have either rejected, or neglected ; and still nevertheless continuing to me my life, time, and means to do Penance.

Oh, *my poor Soul* ! How hast thou been blinded, and bewitch'd, to leave the bread of Angels, and to feed on the husks of Swine ; to abandon God, and all solid goodness, (on whom depends all thy hope, and happiness, all thy quiet, content, and comfort, in time, and eternity) for trifling vanities, empty shadows, meer nothings ?

O strange folly and phrensy ! would I had never Sinn'd ! and Oh, that I might never Sin more !

O my God ! What have I done, and not done ? would I had suffer'd on the Cross (with thee, my sweet Saviour, and for thy love) pains of body ; pangs of soul, and even death it self, when I thus grievously Sinn'd ! And what can I say, or do more ? I abhor, and detest, whatsoever I have done, said, thought, or desir'd, contrary

trary to thy divine will, and liking. I renounce all company, and occasions, which may induce me to offend thee. I cast my self at thy sacred feet, to be thy faithful Bond-slave for ever. I firmly resolve to take up my Cross, and carry it after thee (*Dear Jesu!*) till death; and to do penance, and make satisfaction, for my past pride, pleasure, and impiety: desiring no more in this world, but to linger out my pilgrimage at the foot of the Cross, like the *Penitent Magdalen*, in perpetual solitude, silence, and submission.

Good Jesu! for thy infinite mercies sake suffer not thy poor creature to be separated from thee eternally. *O amiable Eternity! O Eternal amity of God!* Shall I leave, and lose, thee for filthy pleasures, frail creatures, fond friendships, fading honors.

No, my dear Lord! Be pleas'd rather to take my soul out of my body, than thy love out of my soul: Let me rather dy miserably, than Sin mortally: Let me pass on the rest of my Pilgrimage in thy grace, and fear, that I may finish it in thy friendship, and favour.

Grant me this, I beseech thee, *O meek and merciful Saviour!* by the merits of thy bitter death & passion; by the intercession of thy most blessed Mother, by the suffrages of all thy Holy Saints in Heaven, and happy Souls on earth: on all which relying, as on the Anchors of my hope; I absolutely commit, and resign, my self to thy sacred disposition, and providence, for time, and Eternity; fully trusting, that thou

wilt mercifully pardon all my Sins, carefully assist me in all my Wants, and Weaknesses; and in the end happily bring me to thy Eternal Bliss, and Beatitude, by such means, as thy Divine Wisdom knows most expedient for me.

The Fifth Exercise.

Of subduing Sensuality to Reason.

I. We deplore our proneness to Evil.

MY Spirit is willing (O most glorious, and gracious, Lord God!) to serve thee, love thee, honor thee, and follow thee, *but my flesh is weak, frail, and refractory: I do not, what I desire (O my God!) nor what thou demand'st; But I act that, which I hate, and what thou forbidd'st.*

I feel (O my Lord!) a law of sensuality, contradicting the law of my mind, captivating my reason, clouding my judgment, and continually striving to cast me down head-long into sin, and perdition.

Unhappy man that I am! Who will free me from this body of death? Ah! my brutish body! ah! my burdensome flesh! Thou art my dangerous, and deadly, enemy. 'Tis thy weight, that depresses my Soul: thy earth, that clogs, and corrupts, my air; thy contagion, and perversity, which infects, and debases, my better part, and heavenly portion; thy sensuality

ality, which draws on, endangers, and almost destroys, my reason,

2. *A detestation of our Sensuality.*

A *H sensuality!* the source of all my misery! how justly do I now hate thee? and willingly would I leave thee?

At my first acquaintance with thee, thou defil'dst me with *Original Sin*: In my Infancy thou mad'st a *beast* of me: And now in my riper years thou still pursu'st me, proclaim'st open war with me, blind'st my Understanding with darkness, ignorance, & errors, mak'st my Will refractory to good, & ready to all evil, distract'st My Memory with vain, and vile, fancies, and perpetually toss'st me to, and fro, between love, and hatred, joy, and grief, hope, and fear, and the rest of thy numerous, and enormous, irascible, and concupiscible, powers, and passions.

Alh me! how sad is my estate? how deplorable my condition? Oh! how long (*Lord!*) must I dwell with these devils? how long must I endure the violence of these Passions?

O my Lord, my strength, and my salvation! break these fetters for me! Command a calm (*O thou powerful Ruler of Sea and Winds!*) and appease the surges of these my unmortify'd appetites: Oh! restore me to my self again, reduce Reason to her lost dominion in my Soul, and bring back me, thy poor Creature, to thee, her powerful Creator. O let

not this passenger perish amidst those boisterous billows, not suffer utter shipwreck in these fearful tempests,

I suffer violence (*O my Lord!*) answer for me: *the Companion, which thou hast given me, has deceiv'd me.* Sense has corrupted, & conquer'd, my Judgment. Oh! how am I dragg'd up and down by my all-mastering appetites! commanded by my servants, & fetter'd by my slaves: *O Tyranny! O indignity!*

Ah my Soul! O noble spirit, fair as the Angels, form'd to thy Creators lovely resemblance, stamp'd with his divine Character, and Heir apparent to his glorious Kingdom! To be thus subject to the base, and brutal, desires of flesh, and blood? O intolerable bondage! O unworthy servitude!

3. *A humble acknowledgment, and confession, of our frailty, and misery.*

O *Father of Mercies, and only Physician of my soul!* Thou art Almighty, and All mercy; and I am all weakness, and all misery, There is no part left in my whole body, and soul, free from the infectious leprosy of Sin, and Sensuality.

All is out of order, (*O my Lord!*) I acknowledge it to my own shame, and confusion; each sense is gone astray, each member of my body is corrupted, and each power of my Soul is perverted.

My

e. My Understanding is obscur'd with *self-love*, my Memory distracted with *sensual objects*, my Will possess'd with *peevish inclinations*: My affections are vain, my passions violent, my dispositions vitious: My body is burdensom, my imagination troublesom, my life irksom.

These are my Wounds (*O my heavenly Surgeon!*) O put to thy helping hand, I beseech thee; see, fear, and search, them before the Gangren enters, and the Grief grows incurable! *My soul is sick even to death; if thou wilt (O my Lord!) thou canst both cleanse, and cure me.*

To this end thou descend'st from *Jerusalem* to *Jerico*, (*O pious Samaritan!*) from heaven to earth, (*O compassionate Saviour!*) where thou find'st me in this pitiful plight, fore, beaten, wounded, half dead, and utterly despoil'd of all natural, and spiritual, riches, by Thieves, and Robbers; which are the Senses of my Body, and the Faculties of my Soul: O pass not by me (*sweet Jesu!*) but mercifully bind up my bleeding Wounds with the swathing bands of thy Death, and Passion; pour on them the wine of thy precious Blood, and supple them with the oyl of thy heavenly Grace.

4. *A firm Resolution of a total Reformation of our lives, and manners.*

I Intend, *O my My Lord!* (strengthen me in this hour;) I intend (*O sweet Saviour!*) a total reformation of my life and manners; an entire

entire mortification of my corporal senses, and spiritual faculties; an absolute change in my whole man.

O grant me (*I beseech thee my loving Lord!*) the powerful assistance of thy special Grace, for the performance of this great, and good purpose.

Teach me now, (*O blessed Master!*) to live inwardly, piously, spiritually; as I lov'd formerly to live outwardly, vainly, sensually.

O let me henceforth yield to thy divine motion, obey thy call, imitate thy example, and follow thy thy will.

O let me never more act, or omit, any thing (be it never so little) for my own liking, but purely, and perfectly, for thy love.

5. *A desire of perfect Conformity, both in all our Actions, and in all our Senses, to our dear Saviour.*

GRANT (*O Good Jesu!*) that at each word of my mouth, at each glance of my eye, at each member, I eat, at each member, I move, at each inward, and outward, action, I undertake; I may first ask thy leave, and permission, and so do it, or leave accordingly, as thy inspiration allows me.

O that I could perform each natural, and necessary, work with an actual reflection on thy praise, and pleasure, and with a pure intention to be united to thee, *My Lord, and my Love.*

Thy

Thy outward Senses (*O my sweet Saviour!*) were exactly subject to thy Reason, and perfectly obedient, to thy sacred Soul: O let mine be swallow'd up, I beseech thee (*gracious Jesu!*) and sanctify'd by the merits of thine: Let me live, love, move, and make use of my senses, purely, and only, in thee, for thee, and by thee.

Thy sacred Hands (*O holy Jesu!*) were harshly nail'd to the tree of the Cross; preserve mine, I beseech thee, from all sinful touching.

Thy blessed Feet were likewise pierc'd, and fastn'd to the same: O fix my steps, that I run not to evil actions, direct them in thy paths, and make me speedy in all works concerning thy honor, and the assistance of my neighbor.

Thy holy Mouth was free from guile, full of Wisdom: put thy Words (*sweet Jesu!*) into mine, let it always speak of thy love, and only sing thy praises.

Thy divine Ears were fill'd with blasphemies, and derisions: Let not mine be open to hear vanities, and detractions.

Thy sweet Eyes pour'd out floods of tears for me: O give to mine tears of compassion for thy Sufferings, and of compunction for my own Sins.

Thy Taste was tormented with the noysome potion of Gall, and Vinegar: O take from me, I beseech thee, all desire of delicacies: let me not eat, or drink, but for meer sustenance, and necessity.

Thy

Thy whole Humanity (*O gracious Jesu!*) was martyr'd, and murder'd: *O* grant, that I may be truly, and totally, mortify'd; Let me not see, feel, hear, taste, smell, eat, drink, do any thing, or make use of any thing, as following my own gust, sensuality, and self-seeking; but in pure conformity to thy divine Will, and Pleasure.

6. *Petitions for the Conformity of our whole inward man to our Lord and Saviour.*

O *Merciful Redeemer!* how great, and grievous, were the inward sufferings of thy holy Soul? *O* for those thy sorrows, and thy tender mercies sake, cleanse, cure, enlighten, inform, reform, and transform, all my inward man.

O permit not my *Understanding*, (where the knowledg of thy greatness, and goodness, should be only seated) to be overspread with ignorance and error.

Let not my *Memory*, which should be totally taken up with thee, be stuff'd with vain fancies, or impertinent curiosities.

Let not my *Will*, which thou gav'st me to desire, and love, thee (*O my only Lord, and Love!*) above all thy creatures, be enslav'd to any inferior affection.

Repair (*O gracious Redeemer!*) this lively image of the lovely Trinity, which is almost defac'd by my brutish Sensuality. Grant (*O*
dear

dear Saviour!) that my *Understanding, Will, and Memory*, may be incessantly busy'd in knowing, loving, and remembring thee; and that they may forget, and forgo, all other Objects, but only in thee, and for thee.

7. *An absolute Disengagement of our selves from created objects; and Adhesion to the Divinity.*

O that my heart were perfectly dis-ingag'd from the love of all Creatures! Drain it, (*sweet Jesu!*) and deliver it from all forreign, and domestic, *Affection*; and fill it up again with thine only, that it may never love, desire, nor will any thing, but thee alone, O my Lord, my Love, and my All!

O that my *Will* were conformable to thine, without any reservation, or retraction! Take it to thee (*Dear Lord!*) freely, and fully, for time, and eternity: I will have no will, but thine; dispose of me, as thou pleasest, both here, and hereafter.

O that my *Memory* were disincumber'd from all imaginations, and purg'd from all impressions, but of thee only! Empty it (*O thou only amiable Object of my soul!*) and then replenish it with such holy, and heavenly, notions, as may best please thy divine Majesty.

O that my *Understanding* were imbu'd with some measure of the knowledge of thy Divinity! O my Lord, infinit in goodness, dreadful in Majesty, and unspeakable in all perfection; O my great,

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great, gracious, and glorious God, quicken it, sharpen it, elevate it, and illuminate it; that knowing thee, I may not choose, but love thee; and that knowing, and loving, thee, I may be eternally happy.

Behold (*Lord!*) I make an absolute divorce with all *self-love, sensuality, and affection* to creatures; and give thee my self by an irrevocable donation.

Behold (*Lord!*) the keys, the lodging, the treasure, and the Master, prostrate at thy sacred feet; Enter freely, possess all fully, dispose universally, and command absolutely. Put me, where thou wilt, give me, what thou wilt, treat me, as thou wilt; thine I am, (*O my Lord, my Love, and my All!*) for time, and Eternity.

The Sixth Exercise.

Of Mortification, and perfect Abnegation.

1. *If we will be Christ's true Disciples, we must renounce all, deny our selves; take up our crosses, and follow him.*

O *Eternal, and ever blessed Lord God!* thou hast fram'd me of soul, and body, and fitted me with faculties, proportionable to attain the end of my Creation, which is to love thee intirely, and to live with thee eternally;

nally. But alas! how far am I from observing this thy blessed, and beautiful, order?

Thou (O Lord!) gav'st me a Soul, to bear all the sway in my body; Reason, to have the chief regency in my Soul; thy Law, to be the guide of my Reason; and thy self, to be the sole mover, and governor, of my whole man.

But oh! how have I wilfully cross'd thy sacred design? contradicted thy intention, and swerv'd from this perfection? My body is all brutish, my soul all animal, and my reason all sensual, I am all blindness, self love, and immortification.

Yet I know well, and thou (O eternal verity!) hast expressly told me, that, unless I renounce all, deny my self, take up my Cross, and follow thee, I can never become thy true Disciple.

Ah, harsh words to my carnal ears! If thou wilt be my Disciple, deny thy self; If thou wilt be perfect, sell all, give away all, reform all, renounce all, relinquish all: If thou wilt possess life eternal, scorn this life temporal: If thou wilt be exalted in Heaven, humble thy self in the world: If thou wilt wear a Crown with me, bear thy Cross with me. But (O my soul!) how wilt thou brook that more dismal sentence, Depart from me, thou accur'd, into eternal fire?

Wherefore, (O my Lord, my Love, and my All!) Since thou hast taught me these things by thy Sacred Word, and shew'd them by thy holy Example: and thou art The Way, the Truth, and the life; Grant, (O infallible Truth!) that

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that I may courageously walk in this perfect Way, that so I may happily come to thee, the only true, and eternal, life, and love, of my Soul.

2. *We must leave all things, to find one thing, which is all in all.*

WHat dread'st thou (O my fearful and faithless Heart) Behold, Christ, thy King, and Captain, is march'd on before thee; take up thy Cross, and travel after him: he leads thee to a Kingdom: Heaven is worth thy pains, O take courage to mortify thy self, deny thy self, and dy to thy self, that thou may'st live to Jesus, and with Jesus, eternally.

Learn (O my soul !) this short, and secure, lesson: *Leave all things, and thou shalt find one thing, which is all in all.* Take courage, and fight valiantly against thy own bad nature: pray, suffer, stoop, bear repugnances, swallow down contradictions, digest injuries: *The Kingdom of Heaven suffers violence:* The end, thou aim'st at, is *Perfection*; the reward of thy Conquest is *Eternal Love, eternal Life, eternal Happiness.*

Behold, (O my Lord, my strength, and my Salvation !) I am fully resolv'd to lay the ax to the root of this wicked tree. Help me, I beseech thee, with thy Grace from above, that I may hew my self out of my self; that I may kill, crucify, and mortify, my inveigling sensuality, cut off my evil inclinations, rectify my disorder'd passions, and root out each Thought,
or

or Desire, which tends not directly to thy Honor, Will, and Love, (*O my Lord and my God !*)

3. *We can never love God, unless we hate our Selves.*

I Know (*Lord !*) that it is to little purpose to study *Perfection* without the practice of *Mortification* : I confess, I can never love thee truly, unless I hate my self really : such is the *Antipathy* between Self-love, and thy holy Affection. Ah ! How can a Spirit, distracted with contrary Inclinations, be freely, and fully, vacant to thy Divine Contemplation ? Put therefore, I beseech thee, a Sluce to my unmortify'd Passions ; put a bound to my deprav'd Heart ; and powerfully keep back those innumerable Concupiscences, and corrupt Imaginations, violently succeeding each other ; that my united Affections may intend thee only, the only Object of all Happiness.

Gather (*O my Lord !*) the dispers'd Forces of my Soul from all multiplicity of worldly Affections to the Union of thy only Love.

Keep, I beseech thee, my Understanding, Will, Memory, Imagination, and all my inward, and outward, Senses, from roving abroad ; that carefully attending, and entertaining, thy divine presence in my Soul, I may attain true introversion, simplification, and union of my Spirit with thine.

Reform (*O my Lord!*) all the natural corruptions of my outward man, and redress all the spiritual infirmities of my inward man; destroy and disperse all internal, and external, enemies, and opposers, of thy holy love; possess me perfectly; and dispose of me entirely according to thy Divine will and pleasure.

4. *A firm Resolution of mortifying our exterior Sensuality.*

TO this end, (*O bless my weak endeavors, almighty, and all-merciful Lord God!*) I will subtract all superfluities from my body, and accustom it to all sorts of sufferings; that so I may fit it up for thee, (*O holy!*) who dwellest not with them, that are sensual, and subject to Sin.

Alas! I have not yet resisted to the effusion of my blood; and should I spill each drop of blood in my body in this holy quarrel; how little ought I to regard it in respect of the great good, I expect?

I will therefore crucify thee, (*O my flesh!*) with all thy concupiscences. I will mortify my outward Senses, the windows, by which death steals into my Soul; the hinderers of my hearts tranquillity, the destroyers of true devotion, the dispersers of inward recollection, and the utter ruiners of all the good desires, which I conceive, and kindle, in my prayers; Ah how soon is this divine fire cool'd, and quench'd, not only by Sin, but also by the distracting images of outward Objects?

I will

I will keep a special, and strict, watch over my Tongue, on which depends my spiritual life or death; and cherish thee (*O beloved Silence!*) which art the key of piety, the keeper of innocence, and the preserver of purity.

I will trample down my inferior Nature with all its evil affections, and motions, of love, hatred, joy, sadness, desire, fear, hope, anger, &c. I will order, dispose, and direct, it according to the Laws of reason, and thy divine inspirations (*O my Lord and my God!*) Grant me courage, I beseech thee, to quell and curb this most dangerous, and my greatest, enemy, which is the source of all my miseries, the Citadel, from whence Sin assails me, and Satan fetches his forces to fight against me: Grant (*Good Lord!*) that I may never yield to this wicked Eve, persuading Adam (my Superior Will) to eat the forbidden Fruit, (to consent to unlawful Pleasures.)

This is the chief Exercise of God's Children, not to be carry'd away with Affections of Flesh and Blood, but to conduct themselves according to God's Spirit: Therefore every one must strive to know his own Natural Inclinations, and then employ all his Forces, and apply all his Prayers, and Spiritual Exercises, to quell them.

O that I could tame these cruel Beasts, my Natural Passions! How soon should I be Master of all Moral Virtues?

O that I could till this Vineyard, to delve this Garden, to purge it from all ill Weeds of Affection, and prune all superfluous Surges and

Shoots of passions, that the Seed of thy Grace (*O Heavenly Husband-man!*) might only there take root, and increase.

5. *The same Resolution of mortifying our Interior Man.*

I Will also mortify my Superior, and Rational, Part, with all the curious, and fruitless, Speculations of my *Understanding*, all Conceits of Self-wisdom, natural Prudence, proper Judgment, and good liking of my own Proceedings: All vain and foolish Reflexions of my *Memory*; and all petty desires, and Affections, of my *Will*, which relate not to thee, the only Object, and *Lord* of my Love.

I am resolv'd (*O my Lord!*) to nip off each budding Passion, as soon as it peeps up in my Soul, to trouble it in its true Repose, to hinder its Liberty, and bend its Tendency to thy Love.

I will (by thy Gracious Assistance) proceed faithfully, and sincerely, in the Hatred, Denial, and Mortification, of my *self*, and in the prosecution of thy *Divine Love*. And in order to this only end, and aim, I make in thy Presence, and from the very bottom of my Heart, and Soul, these particular Acts following.

I renounce, (*O my Lord!*) for the pure Love of thee, all Affection to worldly things. Give them to me (*O gracious God!*) or take them from me, as best likes thy Divine Majesty. I resign up all my Interest in any thing, tho' never so near, and dear, to me. Behold (*O my Lord*
and

and Lover !) I uncloath my Soul from all Affections whatsoever to Creatures, and desire nothing, but thy self alone. O happy Nakedness, O rich Poverty of Spirit, O pure Obedience to the Divine Will in all things ! Be Thou my Heart's Delight, my whole Pleasure, and Patrimony.

6. *An absolute Renunciation of all Selfishness.*

I Renounce all *self-seeking*. Ah my corrupt nature, I abhor thee ! *Adieu all privat interest, profit, praise, and preferment !* I will henceforth perform all my actions, and exercises (*O my Lord God !*) for thy only pure and perfect love, I will seek to please, and praise, thee with an inward, ardent, and amorous, affection for thy self only, and not for thy gifts or graces.

I renounce all *Sensuality* ; whether it be in Meat, Drink, Sleep, Apparel, curiosity of my five Senses, or any thing else whatsoever. (*O my Lord !*) I will make no other use of any of thy Creatures, than I am absolutely compell'd to by necessity of Nature. I look for no solace, but from thee alone (*my only comfort and content !*)

I renounce all *disorder'd love* to any worldly Person. No favour, or friendship (*O my only amiable Lord God !*) no greatness, or goodness, of any one shall make me swerve from my exact duty tow'rds Thee. No carnal affection to kindred, No tenderness of amity, no privat, or public, respect, No connivance, or cor-

respondence, shall make me partial in the reproof of Vice, or praise of Virtue. O take up my whole Heart with thy holy Love; that thy image, and perpetual memory, may blot out all species of forreign objects.

I renounce all vain, vicious, idle, and unprofitable, thoughts, fancies, and imaginations. O let my mind not only yield no consent, but no entrance to them! O let me never more contristat thy holy Spirit with these Vanities; nor hinder my souls advancement, and union with thee, by these divertisements. I will henceforth compel my heart to some good employment: I will no longer permit it to wander and wast it self in any idle, and superfluous, Curiosities. No (*my Lord and Saviour!*) thy bitter, and blessed, Passion, thy blessings, and benefits, shall be the continual care of my interior. *O what have I to do with transitory things, who am made for eternity!*

I renounce all care, and solicitude, which necessity, obedience, and charity, do not oblige me to. No natural passions of joy, sorrow, hope, fear, love, hatred, anger, or shamefastness, shall make any impression in this heart of mine, which is pre-ingag'd in thy affection, seal'd up, and setl'd in thy contemplation. No pretext of lawfulness, nor shew of fittingness, nor conceit of compassion, nor excuse of necessity, shall procure the admittance of such Passions into my Soul, as may any way distract, darken, or dull, the Point of my Affection, and Devotion, towards thee (*my only Lord and Love!*)

I re-

I renounce all Bitterness of Heart against any one. Is he good? be thou eternally prais'd in him, and by him (*O bountiful Bestower of all Blessings!*) Is he wicked? Correct him (*O merciful Creator!*) comfort, encourage, and raise him to Amendment. Has he offended, affronted, injur'd, or slighted, me? I deserve (*O great God!*) to be trodden on by all Creatures; and therefore I freely forgive him for the past, and give him free Leave to add Stripes to his Injuries for the future. Am I deny'd the grant of my most lawful, and just, Demands? Thou best know'st (*O Eternal Wisdom!*) what is best for my State, and Condition: O deny not thy Love to my Soul, and let me be refus'd in all other my Requests whatsoever.

I renounce all Vain-glory, all Self-liking, and Pride, which may arise from Worldly Praises, all Delight, springing from any Gift of Nature, or Grace, which is in me. *Not to me, (Lord!) but to thy Holy Name, be given all Honor and Glory.* Alas! what am I? what have I? what can I? All is thine (*O bountiful Lord God!*) Nothing is mine, but Sin; and therefore I deserve only Shame, and Confusion.

7. *Mere Acts of Renunciation of our own Wills, even in the most Spiritual Matters.*

I Renounce all desire of Delight in my Devotions, all sensible Gushes of grace, and all Sweetnesses, and Solaces, in the interior Faculties of my Soul, *Oh my Heart!* what is this

to thee? follow thou thy Saviour. Thou seek'st thy Crucify'd *Jesus*: This is not he, but his Gifts. *O my Lord!* it is thy self, I seek, and sigh after: If thou send'st me Comforts for the Encouragement of my Weakness, be thou ever prais'd: For thou do'st like a most benign, and bountiful, *God*. If thou with-draw'st them, still bless'd be thy Providence, which has secret, and several, ways of conducting Souls to thy self: and if thou wilt make trial of my fidelity, by permitting me to be dull, dry, and desolat, in my devotions, be thou equally and eternally, bless'd.

I renounce all scrupulosity of Conscience, which reflects any way on the least diffidence, or distrust, in thy mercy. I am a Sinner (*O Jesu!*) but thou art a *Saviour*. I have great reason to dread thy Justice; but greater to hope in thy *Goodness*. Heaven and Earth shall sooner fail; than my Confidence in thee (*my merciful, Maker!*) If thou kill'st me, I will trust in thee. And if I had formerly hated thee, and betray'd thee, as *Judas* did, I would now with penitent *Magdalen* run to thy bless'd feet, weep, and bemoan my misery, and hope to obtain thy mercy.

And finally (*O my Lord!*) I absolutely, entirely, and irrevocably, renounce my whole *Will* in all things, and totally resign, whatsoever any way concerns me, to thy holy will, and pleasure. I offer up to thee the full sacrifice, both principal, and accessory, of all, that (by thy gift and grace) I am, have, and can;
my

my self, goods, graces, body, soul, senses, heart, will, all. I leave no right or title to any *selfishness* in any thing whatsoever : I am no more *my self*, but *thy slave*. O Lord, *Not my will, but thine be done* for time, and eternity. O let me will, what thou wilt ; or not will at all. Let all my desires be involuntary, if they swerve never so little from thy divine pleasure. *Dy self will: Live Jesus, my Lord, my Love, my All.*

The Seventh Exercise.

Of Conformity to Christ Crucify'd.

1. *Ardent wishes, and Desires, of perfect Conformity to Christ our Saviour.*

CRUCIFY'D JESU ! Thou only Lord of my life, life of my love, and love of my soul ! O that I could reform my life, deiform my love, and conform my soul to thee, the absolute pattern of all perfection.

O that I could imprint thy lively, and lovely, image in my Heart ! fasten all my affections, and imperfections, to thy sacred Cross, drown all my desires, and defects, in thy dear Wounds, put off my self totally, and put thee on entirely, O *sacred humanity, O my suffering Saviour!*

O that I could perfectly imitate thee, the pure exemplar of all Virtues ! that I could
give

give up my whole self to thee by an act of irrevocable donation, as thou demand'st, and command'st.

But alas! I am yet (*O my Jesu!*) all self-love, sin, and sensuality. I acknowledg, (*O my Lord!*) what I have, and what I want; I know, what I desire, and what I deserve. I confess, I am wounded, I am wicked, I am wretched, and I tremblingly come to thee, my heavenly Physician, to be cur'd, converted, comforted.

O sweet Saviour! for thy mercies sake, and for thy passions sake, forget, and forgive, what I have been, pity, what I am, satisfy, for what I deserve, and supply, what I desire.

2. *We cast our selves at our Saviours Feet, where we beg Humility.*

BEhold (*most merciful Jesu!*) I first cast my self at thy sacred Feet, pierc'd and fasten'd to the cruel Cross for my transgressions. Pierce my flesh, (*O my Lord*) with thy fear, and fasten my soul to thy love. O let not pride, and presumption, nestle any longer in that heart, which thou (*O meek Saviour!*) lov'st so tenderly, and hast redeem'd at so dear a rate. O my vain-glory, and arrogance, what have I to do with you? how much do I now detest you? Wash off these stains (*O Jesu!*) from my poor soul in these sweet streams, flowing from thy wounded Feet. O drown these my imperfections in these sacred Seas of pity.

Give

Give me (*O gracious Lord!*) such true humility of Spirit, that I may perfectly perceive the Abiss of my own nothing, and naughtiness, and rightly conceive the immensity of thy greatness, and goodness, whereby I may depress my self unfeign'dly, and exalt thee only in my soul. Let me be content to be condemn'd by all Creatures, desire to be despis'd, be willing to be troden on, as dirt, and dust, and the very out-cast of the whole world: O let me really hate all honor, and humbly pronounce with mouth, and mind; *I am nothing, have nothing, deserve nothing, desire nothing, but only to please thee perfectly, (my Jesu!) praise thee perpetually, love thee purely, and live with thee eternally.*

3. *Before the same Wounds of our Saviour's Feet we beg the Virtues of Obedience, Patience, Silence.*

GRant me also, *Good Jesu!* by the Merits of these thy Wounds the Virtue of perfect Obedience. O let me never tire in trampling down Self-will, in forsaking my own Sense, in subduing Self-judgment, in submitting my Spirit inwardly to thy Inspirations, and outwardly not only to my Superior's Injunctions, but even to the Commands of all thy Creatures. O let me have no Propriety, Affection, or Affectation, in my own proceedings; but wholly mind thy holy pleasure in all things.

i. Let

Let me lay down all my desires at thy Sacred Feet (*O my Jesu*) saying, *Lord, what wilt thou have me to do?* So transforming my *Will* into thine, by an absolute forsaking, denying, and annihilating my whole self.

Let me receive (*O my Saviour!*) as from thy secret Providence, and Permission, not only patiently, but thankfully, all Pain, all Poverty, all Shame, all Sickness, and all Sufferings whatsoever; acknowledging, that I truly deserve worse, and desiring willingly to endure more, that so I may have a more perfect Resemblance with thee, (*my Crucify'd Lord!*)

Let me learn, (*O my Lord!*) by thy bless'd Example the holy Lesson of discreet Silence, not only from ill, and idle, Talk, but even from all needless, and unprofitable, Discourses: Let me rather edify by the Purity of my Life, and Conversation, than by multiplicity of Words, and Conceptions.

O give me (*sweet Jesu*) a free, and frequent, Access to thy Sacred Feet, during the whole course of my Life; and a sure Comfort in them at the hour of my Death.

4. *Petitions for several Vertues before the Right Hand of our Crucify'd Redeemer.*

FROM thy blessed Feet (*O my dear Lord!*) I raise my humble devotion to thy all-holy Hands: and beg leave to cast into the sweet Fountain, issuing from thy powerful right Palm, my manifold Sins of Malice, and Injustice; with all my faults of Hypocrisy, and Ingratitude,
Falshood,

Falshood, and Infidelity, Rancor, and Revenge.

Renew, (*O Lord God!*) a right spirit within my bowels: Let exact Justice be the square of all my actions; Truth the touch-stone of my words; and Sincerity the subject of my thoughts.

Let me be punctual in performing my duty to thee, zealous in punishing my self, and charitable in compassionating my neighbor. Let me ever yield first to thy *Sacred Majesty* all honor, and glory, reverence, and respect, praise, and love, gratitude, and obedience, with my whole heart, soul, and strength; next to my *Superiors, equals, and inferiors*; and lastly, to my own *body, soul, and senses*, that, which is my duty, and each one of their respective dues. *O* let me fully perform, what I am bound to, carefully eschew, what is forbidden me, and uprightly walk according to my calling.

O let me never presume to slight, scorn, suspect, judg, or condemn, any person; but sincerely serve, succour, and seek the temporal and spiritual good of all men whatsoever, even of my profess'd, and most peevish, Enemies.

Lord Jesu! give me grace to imitate thy Virtues, to be grateful for thy Gifts, and to make use of thy Goodness, in order to my souls advancement in the way of thy dear love, and desir'd union with thy Divine Majesty.

5. Other Petitions, before the Left-hand

AND in the Sacred wound of thy Left-hand I humbly bury all my offences of Negligence, Tepidity, Sluggishness, Cowardice, and Pusillanimity; all my Covetous desires, all Impurity, and all Intemperance. Purge me (*O my powerful Lord!*) purify me (*O my merciful Saviour!*) Give strength, comfort, and courage, to my feeble, and frail, nature, that I may pass undauntedly thro' all difficulties, and dangers, to come to thee, and to repose in thee, the only center of my desires.

Grant me (*O my Lord!*) Chastity of body, and Cleanness of heart; Temperance in my appetites, and Sobriety in my senses; Gravity in my deportment, and Moderation in all my proceedings; that nothing may displease thee in my soul, nor dissolve the sacred knot, wherewith thou hast fastn'd me to thee.

Give me also (*O Jesus, my Lord!*) perfect Poverty of spirit. O permit not my soul, design'd to enjoy thee (her only solid and satisfying object) to be intangled with the least affection to the poor, and perishable, trifles of this world. Behold, I cast my self, uncloath'd from all creatures, into thy naked embraces (*O crucify'd Saviour!*) I desire to embrace nothing in my folded arms, but a breast, burning with desires to please thee (*my Redeemer!*) and a heart, melting away in thy love. I make choice of thy bare Cross (*O Christ!*) for my best inheritance; I stretch out my open'd Bosom

to

to meet thy holy and heavenly Carresses. O let me never more be unclasp'd from thy blessed Breast. Be thou (O my great-little naked-Jesu!) my rest, during the short time of my life; & my refuge at the dreadful hour of my death.

6. *More humble Petitions before the Sacred Head and Face of our Crucify'd Saviour.*

AND now, (O merciful Saviour!) I humbly convert my eyes, and contemplation, to thy sacred Head, crown'd with thorns, and thy divine Face, all besmear'd with gore, and spittle, for my sake: Here, I implore strength, (O Jesu!) for the weaknesse of my head, and pardon for the wickednesse of my Wits, and Senses. (O my Lord!) I desire to bury in these thy innumerable Wounds the enormous number of my iniquities: and I beseech thee, for these thy sufferings sake, to adorn my weak capacity with so much solid Wisdom, as may fitly suit with my condition. O let me never think, speak, or act, any thing, which is not season'd with the salt of Discretion! Let me seriously weigh each circumstance, and patiently wait thy leave, and leasure, before I leap into any work.

Enlighten me, to see cleerly thy will, and pleasure, and impower me, exactly to fulfil, and follow it: Open the eyes of my Understanding, to behold my own baseness, and wickedness, and give me thy gracious assistance, to reform it: Help me to frame a right judgment of the real vileness and vanity of all transitory

fitory things, and endue my heart with courage to condemn them.

Inebriate my Affection (*O amiable Jesu!*) with the sweetness of thy love, and let all worldly solaces favor of bitterness to my soul. Let me be deaf, blind, and dumb, to all things, which are not thy self, *O my crucify'd Saviour!*

Let me prudently discern, and piously perform, each parcel of my duty in its due circumstance of time, place, order, measure, and manner. Let that holy, and innocent, Simplicity (which is the Virtue of thy Saints) shine in all my actions. Let me not be curious to know much, but careful to practise much, and cordial to love thee much (*O my only Lord and love!*)

Cleanse my Will from all self-seeking ; Keep my Memory from all superfluities ; Close up my Senses from all vanities ; that my happy soul, separated from all sensible images, may quietly tend to thee only, sweetly repose in thee, and continually enjoy thy blest presence.

O let thy pure, and perfect, love (*O Dear Lord Jesu!*) be the faithful Sentinel over all my proceedings ; that no forreign affection, no sinister intention, no self-liking, or self-seeking, may steal into my heart, and defraud, or disturb, its happy enjoyment of thee, and holy unity with thy divine Spirit.

Grant, (*O my Lord!*) that I may prudently turn all good events, and all bad accidents, to my spiritual profit by reflecting, wherefore they

they befall me, of what they warn me, and how far they concern me. Let me learn thereby gratitude to thy Goodness, fervor in Prayer, contempt of my self, humility of spirit, care of my actions, resignation to thy will, amendment of my life, or what else thy holy Spirit shall please to intimate by these fatherly visitations.

O sacred *Head* of my crucify'd Saviour ! be thou my certain succour, during my lifes conflict ; and my sure place of retreat, in my last agony of Death.

7. *And finally Ardent Petitions before the Heart of J E S U S, wounded with a Lance.*

ANd lastly, I reverently approach to thy dear *Heart*, (O amiable Lord *Jesu* !) open'd with a cruel Lance in the sight of thy bless'd Mother, and thy belov'd Disciple, for the love of my Soul, (O my *Jesu* !) I here implore thy pardon for all my perverse affections, and irregular appetites.

Give me thy leave (O my loving Lord !) to creep into this sweet *hole of the rock*, this sacred *cleft of the wall*, this unlock'd closet of heavenly treasures, this saving *Ark of the New-Testament* ; and shut thou (O *Jesu* !) the door from without ; that free from the deluges of all wickedness, and dangers of the World, Flesh, and Devil, I may sit *solitarily, silently, and sweetly, heark'ning to thy divine whispers* in my elevated Soul.

Purge all my impurities (O my dear Saviour !) in the precious Blood, streaming from thy

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thy wounded side, and replenish my heart with thy perfect love ! Oh ! drown me, wound me, burn me, and consume me, in thy divine flames of affection ; that I may love thee strongly, purely, perfectly, perseverantly.

O grant, that I may leave all things with alacrity for thee (*my belov'd Jesu !*) tho' never so great ; loath all things joyfully for thy love, tho' never so good ; do all things contentedly for thy honor, tho' never so hard ; suffer all things patiently for thy sake, tho' never so painful ; and to persevere constantly in my pious practices for the sole satisfaction of thy holy Will, and the accomplishment of thy bless'd pleasure.

O let me be incessantly calling, and knocking, at this sacred gate of Mercy : Let me be still sighing, and seeking after thee, (*my Jesus, my Saviour, my Lord, and my Love !*) Let me be always thinking, ever talking, and perpetually tending to unite my heart to thine, to conform it to thine, transform it into thine, that so I may be all thine, and thou all mine, for time, and eternity. Grant also, (*dear Jesu !*) that I may truly love all others in thee, and for thee. O inflame my Charity, quicken my Faith, rectify my intentions, strengthen my confidence in thee, destroy all complacency in my self, establish me in all these my good purposes and let me be as often-minded of my now-promis'd duty, and encourag'd to proceed forwards in the path of perfection, as I shall behold the sacred image of thy crucify'd humanity.

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Elevate my desirous Soul to thy self, (*O Jesu my Lord*) above all chances, changes, and creatures. Oh! let it be so totally attentive to thy presence, so intirely taken up in thy contemplation, and so wholly absorb'd in thy love; that no outward objects may touch or trouble it, no inferior cares, or thoughts, may intangle it, nothing may impend the free intercourse of thy heavenly friendship, nothing may stop the sweet influence of thy divine graces, or any way interrupt its happy, quiet, and holy, tranquillity.

O dear, and open'd, *Heart* of my dying Lord Jesus! be thou my sweet comfort, during this lifes pilgrimage; and my sure Sanctuary in its last period.

The Eighth Exercise.

Of Perfect Union with G O D.

1. *Our Soul seeks nothing, but God's lovely Presence, and desires nothing, but the Presence of his Love.*

O Infinite, immense, and unmeasurable, abyss of all bounty! O ever-flowing Fountain of Mercy! O undrainable Sea of love! O my Lord, my Sovereign, my Saviour, and my Sanctifier! Behold I return in to thee, the sweet source of my beginning; I

run into thee, the gracious Preserver of my being ; and I desire to rest in thee, the only hope of my Souls happiness.

Be thou henceforth (*O my Creator !*) the sole subject of my thoughts, and the only Object of my love : Be thou, *O God of my heart, Heart of my life, Life of my soul, and Soul of my Love !* my part, and my inheritance, for ever : I chuse thee only, I offer up my self wholly, I consecrate my self heartily, and dedicate my self eternally, to thy love, honor, and service.

Ah, good God ! where dwell'st thou ? which is the pleasant place of thy aboad ? (*O King of Glory, and Comforter of my Soul !*) I seek nothing, but thy lovely presence, I desire nothing, but the presence of thy love. My soul sighs to see thee, my heart covets to have thee, my love longs to enjoy thee, and I can expect no perfect content, till I am totally united to thee.

If I now beg a glimpse of thy divine face, (*O my glorious Lord !*) then a drop of thy heavenly grace, and afterwards a dram of thy dear affection ; Yet in all this it is thy self (*O sweet God !*) which I demand : thy whole self is the only satiating object of my boundless desires, and unlimited affections.

2. Fervent Acts of Love and Affection.

I Desire to love thee (*O only amiable Lord God !*) by all means, and beyond all measure, til I am totally transform'd into thee by love ; O do thou freely, and fully, possess my spirit, guide

guide it, govern it, enlighten it, inflame it, elevate it, inform it, and transport it, how and when thou pleasest.

Oh! Let all adulterate love be quite banish'd, all multiplicity vanish away, and all impurity, and self-seeking, be swallow'd up: Let thy love be my light, my liberty, my life!

Lord, I desire but two things in this world: To love, see, taste, and enjoy, thee, *My best lov'd*; and to be humbl'd, despis'd, rejected, and esteem'd a reprobate, for thy love.

O sweet life! O loving Jesu! what a heav'n, what a happiness is it to love thee? O how lovely, how loving, and yet how little lov'd is my God?

O source of all goodness, and center of all good Souls! What is the greatest love of mother, friend, life, or any thing else? Art not thou (*my God!*) all this to me, and all in all? Ah, my Soul! what didst thou ever best love? And didst thou love thy Lord God as much? I blush, (*O my dear Lord!*) I sigh, and am ashamed to answer: I will henceforth do any thing, suffer any thing, and leave all things for thy love. I will not live, but languish, not breath, but burn, by an ecstasy and excess of love.

3. Further Acts and Ecstasies of divine Love and Affection.

O Fire! O flames! Burn, Consume, Annihilate! Alas! *Beauty of Angels!* how late, and how little, do I love thee! O come
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into my Soul ; behold a poor lodging, yet such as it is, it is all thine : I conceal nothing, I reserve nothing ; Heart, Soul, Spirit, all is thine own. Compose all, dispose all, depose all unruly passions, impose, what penance thou pleasest : I accept it, (*O my Lord !*) only repose peaceably in my soul, and let no foul, or false, affection interpose it self, to disturb this blest union.

O that I could please, and praise, thee purely, perfectly, perpetually ! *O*, that I could love thee faithfully, freely, and fully, in all, and above all things (*O my all and only love !*)

I acknowledge my self bound (*O Lord !*) in thy chains of Charity ; I am burnt in thy fire ; I am wounded, and won to thy love ; But what shall I say ? What can I give ? All I have, is not worthy of thee, and yet is thine already : Ask (*my sweet Lord !*) & have, choose, and take ; make me such, as thou desir'st, and then take me to thy desire.

Give thy self (*O great God !*) to my soul, and then take my soul with thy self in it : My life, liberty, love, all, is thy own. My last Will is already made, in which I bequeath all to thee, thy own Death and Passion, all thy Mercies and Merits, all the praises and perfections of thy dear Mother, and the blessed Saints and Angels, and all the goods, glories, and splendors, of all thy creatures.

All that I am, have, and can, both spirituals and temporals ; kindred, friends, riches, health, honours, estates, offices, devotion, all is at thy

thy disposal. I am resolute, (*O my Lord!*) I am resign'd, and indifferent, to have them increas'd, or diminish'd; to use them to thy glory, or to lose them altogether.

4. *We return back to our Creator all, that we have, are, and can.*

I Give thee back (*O merciful Maker!*) my whole being, either to be what thou wilt, or to be nothing at all, to love thee, or not to live at all.

I offer thee (*O pious Redeemer!*) my sins to pardon, my works to perfect, my will to purify. I offer thee my wounds to cure, my Soul to cleanse, and my Spirit to comfort.

I offer thee (*O holy Spirit!*) my intentions to rectify, my inclinations to sanctify, my affections to deify.

Finally, I offer all for one, I give all to one, and all, I desire, is to be all one with thee, (*my all and only Lord and Love!*)

Thou hast given me (*O my bountiful Creator!*) the whole world in free-hold for one penny of Rent, saying; *Child, give me thy heart: O Lord!* Let this penny never want the superscription of thy grace, and let me never want thy grace to pay this rent.

O my Lord! all, that I have, is but two small mites, I cast them into thy hands, and, had I more, I would give more; Dispose of them both, (*dear Lord!*) of my Body and Soul, as best pleases thee, that thy will may be perfectly

perform'd, and thy name purely sanctify'd in both.

O *sweet God of my heart* ! Let me embrace thee in the two arms of profound *Humility*, and perfect *Charity*.

O let my heart faint and melt away in the fire of thy Divine love, let me lose my self, to find thee, be out of my self, to live in thee, and be empty of my self, to be full of thee.

O *Son of Justice* ! dissolve with a beam of thy brightness the frost of my heart ; and resolve it into tears of affection.

5. *We declare our Weariness of all things ; and our desire of divine Union.*

O *Beautiful and best Belov'd of my Soul* ! I am weary of this wretched world : and I breath, thirst, and sigh, after thee, the sweet fountain of life-giving, and soul-saving, waters : O *true rest, and refresher, of my faint, and feeble, hart*, out of whom there is neither comfort nor content ; Let me shroud my self under the shadow of thy wings, till Iniquity and infirmity have an end.

Come, (*Lord Jesu* !) Speak thy sweet words of love to my languishing soul : for thy servant hears thee. Give me courage, alacrity, fervor, and fidelity, in thy service, during the few remaining moments of my wretched, and wearisom, pilgrimage.

O *rest, long expected, and much sigh'd after* ! where shall I seek thee ? and when shall I find thee ?

thee? where sleep'st thou (*O dear Spouse!*) at Mid-day in the heat of Love? Where is thy secret cabinet of Contemplation, which thou hid'st from the wisdom of Worldlings, and reveal'st to little ones, and the humble of heart? *O* shew me the bed of divine Union, wherein thou reposest with the simple, solitary, and mortify'd, soul! *O* let my poor heart have the honor, and happiness, to rest in thee, to remain with thee, and to be united to Thee.

O God of love! wound my soul with thy sweet wounds of love, which nothing can cure but death, wean it from the worlds vanity, and wed it to thy increated verity; that, treading all creatures under me, I may be rapt in to thee (*my Creator!*) above my self, and there like the happy dove in the secure Ark, repose my weary and faint limbs in thy bosom; *my Sovereign Lord and lover!*

6. *We humbly beg that One thing, which is only necessary.*

O Divine Wisdom! Lead me into the solitude, speak to my heart, teach me thy holy will in all occurrences. My deep sighs, and secret desires are not hid from thee; And thou know'st, nothing can fully cure, comfort, & content, me, but thy self, the *one and only necessary thing*: *O* then take my self and all: and give me that *one thing*, in which are all things.

O sweet waters of divine Love! which flow from the bless'd bosom of the Divinity, and from

from the open side of my Saviors Humanity! Ran into my bowels, and like pure oyl, penetrate, and possess, every parcel of my spirit; Water, and inebriat it, overflow, and absorb, it, that it may be transform'd, and conform'd to the divine Spirit, so that all my actions, thoughts, and affections, may be spiritual, divine, Deiform.

O let my ravish'd Soul, full of life and fire, break forth into these flames of joy and jubilation, *I have found him, whom my soul loves, I love him, and I will hold him.* This is it, which by reading I sought, by meditation I found, by prayer I desir'd, and by contemplation I enjoy.

O how the earth stinks? how loathsom are all creatures to me? O tast, O sweetness, O true and solid pleasure! O how great is the difference between this spiritual, and all fleshly delights? *O the multitude of thy sweetnesses, which thou hast laid up, O Lord, for them, that fear, and love, thee!* O Lights! O Delights! O Extasies of spirit!

Wound me, (O sweet God!) burn me, consume me, crucify me; Let me cry out with that Lover; Retain, O Lord, the floods of thy grace, or enlarge my heart, for I can hold no longer. I thirst, (Lord!) give me this water. O when? how long? how much?

7. *Our enamor'd Souls rest sweetly in this secure home and harbour.*

O *My Soul!* how good is it for us to be here? *O sweet and secure home and harbour!* Let it remain, and rejoyce, here for ever. I will keep thee, *O my dearly belov'd!* and I will kiss thee! I will conjure thee to remain with me: I will rather lose my self, than leave thy presence.

My belov'd is mine; his honor is mine, his heart is mine, his heav'n is mine: And I am his: behold the key, the keeper, the soul, the body, the Lord, the whole (*O my God!*) is thine; Behold, my liberty, my life, my love, all is thine (*O my Jesu!*) and thine alone; Repose therefore, as a sweet posy, between my breasts; sleep, like a bridegroom, in my heart; and reign, like a King, in the closet of my Soul.

Come, Lord Jesu! come quickly; take full possession of thy own: Come, and please thy self; love thy self, and serve thy self in me, as thou deser'st, and deserv'st, to be pleas'd, lov'd, serv'd.

Let thy love (*O King of Love!*) be the life of my Soul; and the lease of my life, that when I cease to love, I may cease to live

In thy love (*O Jesu!*) I end this act of love, tho' my desire actually to love thee is endless: Oh! let me live and dy in thy love, and for thy love; that by love I may for ever reign, and remain, with thee in thy Kingdom of love. Amen.

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Q. VIII.

Devotions, Exercises, and Elevations, for Communion.

I. *What is to be done before Communion.*

THE due Preparation to this divine Banquet requires *Two things*.

1. *Purity from all Mortal Sin, and from all affection to it*: This purity is obtain'd by an humble Confession, a hearty Contrition, fervent Prayer, a careful custody of heart, and a right intention in Communicating.

2. *An actual Recollection, and Devotion*: which is gotten by pious, and affective, Considerations; by Faith, and Confidence, in God's Mercy; by a thirsty desire to See, Enjoy, and be United to, God, who is our sweet, and Sovereign, Good, our Father, Friend, and Food, our Guest, our Master, and our Meat.

Several Considerations before Communion: To move our Souls to Affections, and to excite them to an ardent Thirst, and Desire, of JESUS's presence.

1. **W**HAT is the bless'd Sacrament? But a pure Fountain, flowing out of Paradise,

life, watering the whole Church, refreshing all the Pilgrims of this world, and quenching all their passions, and temptations. I desire (*O my Lord!*) to drink of this water. Dispose my heart (*Dear Jesu!*) thou, who art Author of the desire; Let me not bring a heart of paper to this Fountain; which, after a little receiv'd dew of childish devotion, will presently fleet away for want of care and custody: Nor let me bring a heart like a Sieve, which will retain no moisture: But let my heart be like a Sponge, to receive, and retain, the dews of thy divine Graces and Blessings, and to be totally imbru'd, inebriated, satiated, with thy heavenly sweetneses.

2. *What is in this Sacrament?* My God, and all, that is good: My Saviour, and with him his Body, Blood, Soul, Humanity, Divinity. My Jesus, and with him all his mercies, and merits. Who would not desire an Union with so great a God, so good a Saviour, so gracious a Jesus.

3. *How did the poor Magdalen lament the loss of her Master at the Monument?* Ah, my sweet Lord! where art thou? what can I do, but sigh, and sob, in thy absence? Who will pity my Case? who will plead my Cause? who will pardon my Crimes? who will save my Soul? Thou only art all my comfort: come therefore to me, or take me to thee.

4. *The Holy Baptist esteem'd himself unworthy to loose the latchet of thy Sandals: St. Peter to be in the same Bark with thee:*

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The *Centurian* to admit thee under his Roof: And what art thou (*my poor Soul!*) compar'd to these great Saints? Lord, I am not worthy of this honor, and happiness, which I much desire: *Depart therefore from me a sinner*, or rather come to me, and cause, that I may sin no more.

5. *Who is the Guest, I mean to lodg?* One, who infinitely surpasses all created perfections: One, whose power fram'd all, whose providence governs all, whose beck can in a moment bring all back to their Original Nothing. And is it possible, he will descend, to dwell in houses of Earth? If the Heavens cannot contain thee (*Dread Sovereign!*) how shall my soul? Whence (*O Lord!*) is this thy goodness to me? Who am I to deserve it? No, 'tis thy *Love*, that brings thee to me; and 'tis my *Confidence*, that leads me to thee. O that I were as clean, as thy Empyrean Heaven, to entertain thee! as *Pure*, as the Virgin *Mary*, to receive thee!

6. What need I other Motives of *Humility*, than to see thee (*O Jesu!*) so humble in this Sacrament? Thou annihilatest thy glory, to become my food, who am the food of worms. *I am* (say it thou) *the bread of life*, take me, eat me, digest me, nourish thy self with me; have as much power over me, as much Possession of me, as of a morsel of bread, which thou swallow'st. Come then, (*O my Lord and Lover!*) take full, and free, possession of me, establish thy government, adorn thy lodging, command, controul, correct, all; be thou all in all, in my Soul, &c. 7. *With*

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7. *With desire* (say'it thou, my sweet Saviour !) *I have desir'd to eat this Pasch with you, before I suffer.* Why (O Lord !) do'st thou so much desire it, and I so little ? What good will come to thee by it ; and what good will not come to me by it ? Do'st thou so heartily desire my good, and shall I not desire my own good, and thy glory ?

8. *At what time was this pledge of thy divine love, and comfort of our life, instituted ?* Just in the night of our dear Saviours Passion, immediately before he was hurry'd away to Death. (O Love without limits, O mercy without measure !) When men seek out the means to bereave thee of Life ; Thou inventest this Banquet, to give them life. How well (O Loving Jesu !) do'st thou teach me to repay good for evil, and to give my life, and blood, for my *Enemies* ? but much more for thee, who hast shew'd me such large tokens of thy tender affection.

9. *In what place ?* In a Chamber, on high, well swept, well prepar'd, freely proffer'd, wherein our Redeemer wrought strange things both before, and after, his Resurrection. *What Lodging, O Lord ! shall I offer thy sacred Majesty ? Child, give me thy heart.* Lord, take it ! behold I neither lend it, nor sell it, but I freely, and fully, give it thee for Nothing ; and yet I give thee nothing, but thine own. O Lord ! It is not clean ; purify it with thy Blood : It is not adorn'd ; Beautify it with thy Grace, Love, and Favour : It is not High, but base, mean,

mean, terrene ; Elevate it with thy ennobling Presence, touch it, draw near it, and draw it near thy self. And then work in it thy Holy Will and Pleasure.

10. *Who were the Receivers ?* The Twelve Apostles ; whereof one was a Traitor ? *Is it I, Lord ?* Alas ! If there be any one, I am most likely : Yet my comfort is, that I come not with any such treacherous Intention, but to lodg, and love, thee, to obtain Pardon for my Sins, and to implore thy Grace, that I may sin no more.

11. *O my Soul !* How mercifully has thy Lord and Maker provided for thee, nourish'd thee, cherish'd thee ? All living Creatures stand in need of such Sustenance, as is conformable to their Nature, without which they cannot live, and subsist. Some of them are *Corporal*, Others are *Spiritual* : Man partakes of both, as consisting of Body, and Soul, (which are two different things, wedded together by the Divine Wisdom, & in a most wondrous manner, not to be understood by our weak Capacity.) Mark now, *O Man !* (admire and weep in the Extasy of thy Joy and Love) how *God* provides Meat for thy *Two-fold Nature* : For thy *Bodies* Food, Physic, and Support, He provides, preserves, and sustains, all Sublunary Creatures ; & for thy *Souls* Food, Physic, and Support, He provides the Bread of Angels, and Himself in Person ; the *Baker* being the Holy Ghost, the *Oven* the Virgin *Mary*, the *Fire* Charity, the *Matter* Human
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Nature, united to the Divinity : O P r odigies of Affection !

12. *Thy other Sacraments* (O my Lord, and my God !) contain, and give, Grace ; but this contains, and gives, the *Author of Grace*, the *Fire of Love*, the *Sun of Justice*, the *Fountain of Mercy* : This therefore surpasses them, as far as the Sun do's its *Beams*, the Fire its *Flame*, and the Fountain its *Rivulet*. O how excessive is thy Love (*Dear Lord !*) to my poor Soul ? In that thou art pleas'd to visit it in thy proper Person ; to cure, cleanse, and comfort, it with thy own Divine Hand and Heart, to nourish it with thy own Bless'd Body and Blood. O what Thanks, Honor, Love, and Gratitude, are due to thy infinit Bounty and Liberality ! O my Soul ! Where are thy Exclamations, Admirations, Extasies of Affection ? Reman'st thou alone insensible, dry, and undevout, amongst these Miracles of God's Goodness towards thee ? Hast thou no Heart, no Feeling, no Fervor, amidst these Flames of his Charity ? Enkindle new Fires, O Lord ! in my Heart ; burn it, consume it, innihilate it, in the Furnance of thy Love.

13. O the admirable *Power of my God*, which works so many Miracles at one Word of his Servants Mouth ! Bread becomes Flesh, Wine Blood, the Creature our Creator ! Speak also a *Word* (*sweet Jesu !*) to my Soul ; say, This Soul is mine : Take it, (*Lord !*) transform it, change it into thy self : Let it be no longer mine, but thine, for all future Time and Eternity.

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14. *Why*

14. *Why was this Divine Sacrament instituted under the Forms of Bread and Wine?*

1. To shew the necessity of it. Can our Bodies live without Bread and Drink? And can our Souls live without thee, *Loving Jesu!*
 2. To teach us, what Union our Lord desires to make with our Souls: Is not Meat and Drink incorporated into our Substance? And is not this the Effect of thy Sacramental presence (*O Saviour!*) in humble, and holy Souls? O what Alterations, what Alienations, what Extasies, do they feel in, and after, Communion! They do not breath, but burn; not live, but languish: Their Life is all Love, their Spirit all Fire. O Lord, let fall one Drop of this Dew on my dry Soul! Give it (*Good Jesu!*) one Spark of this Fire, one Beam of this Light, one Draught of this inebriating Affection.

15. *This is my Body, which shall suffer for you; This is my Blood, which shall be shed for you: I bestow on thee (O beloved Soul!) not my Riches, not my Cloaths, not any of my Creatures; but my own dear Body, dying for thee, my own precious Blood, pour'd out for thee. See'st thou, how prodigal I am of my Love and Life, of my Body and Blood? All which I give thee, as a Seal of my Promises of Pardon here, and of Paradise hereafter. And canst thou remain still deaf to these powerful Charms of my Love? Wilt thou not be yet won by these Wooings of my Affection?*

16. *To*

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16. *Tawhem* (O my Lord !) *hast thou given this great Power over thy self,* to consecrate, and transubstantiate, Bread, and Wine, into thy Sacred Body, and Blood? Not to Angels, but to Men, that every one may have free Access to this sweet Fountain at all times without Horror or Apprehension. And (*O my Soul!*) shall we perish with Hunger, and Thirst, thro' our own Laziness, Coldness, and Tepidity?

17. The Holy Prophet *Elias*, being overwhelm'd with sadness, cast himself on the Ground under the Canopy of a *Juniper-tree* in the Desert; where crying out to his Creator in the Bitterness of his Heart, as one weary of the World, of his Life, of all things. *O my God!* (says he) *It is enough, take away my Soul out of my Body: for I am no better than my Forefathers:* Which said, he fell into a Slumber: But an Angel awak'd him, wills him to arise, and eat; for that he had yet a great Journey to make: Who, obeying his Commands, walk'd on safely in the force of that Food even to the Mount *Horeb*, O my poor desolate and disconsolate Soul! How often do we faint, and fall, under our burden? We are sometimes weary of our Life, and then we desire to be dissolv'd, and to be with our dear Saviour *Christ*. When beholding a Table ready set, cover'd, and prepar'd, we *Confess,* and *Communicate,* and presently our Heart is eas'd, our spirit is fortify'd, our Fear and Sadness are diminish'd, our Courage and Confidence are augmented; new Life, new Love;

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new Vigor, new Fire, new Fervor is pour'd into our Souls; all seems easy, and we run on in the Race of our Earthly Pilgrimage with Joy, and Alacrity. Up therefore, (*my Soul!*) take Courage, thy God is for thee, and with thee; eat, and drink, of this Heavenly Banquet, and stop not thy Course, till thou arriv'st at his Holy Mountain.

18. *For what do's a poor Pilgrim petition? but a little Food, to refresh him in his Journey. What do's a Prisoner seek, and desire? but Life, Liberty, and, Food. I am a Pilgrim, (O my God!) banish'd from my Country and Kindred: I am kept in a double Prison, my Soul in the Body, and both in the World, (out of which I cannot hope to be freed without many a bitter Pang:) In the mean space, What do I ask of thee, (my Lord, and Saviour!) but my daily Bread? True Sorrow for my Offences, which is the Bread of Sinners: True Devotion, which is the Bread of Children: And the Bless'd Communion, which is the Bread of Angels. Admit me, (dear Jesu!) to this Divine Banquet, and permit me to fill my Hungry Heart, and Soul, at this Holy Table, that so I may get Strength, and Courage, to go on in my Pilgrimage: Patience, and Perseverance, to support my Imprisonment; till thou (O my Lord, my Love, and my All!) shalt be pleas'd to call me to thy Eternal Rest, Eternal Life, Eternal Liberty.*

Other

Other Considerations to stir up in our Souls an ardent Desire of the Sacred Communion.

COME to this Divine Table (*O Devout Soul !*)

1. As a sick, and sorrowful, *Patient* to his pious, and powerful, *Physician*; detecting his Wounds, declaring his Wants, and humbly demanding a Remedy.

2. As a disloyal *Servant* to his Lord and Master; promising Amendment, and begging Pardon, and Reconciliation.

3. As a starv'd, and asham'd, *Prodigal Child* to his tender, and compassionate, *Father*; to be receiv'd, reliev'd, reviv'd, by his Bounty.

4. As a *Friend* to his *Friend*; who thus lovingly invites him; *Come, my Friend, Eat, Drink, be inebriated, my Dearest*: I will refresh and recreate you. Come with Confidence, and sit down at my Table; *My delights are to be with the Children of Men.*

5. As a poor *Beggar* to a rich *Benefactor*, desiring to be cloath'd, lodg'd, nourish'd.

6. As a rebellious *Sinner* to his Merciful *Redeemer*, resolving to honour him, love him, and serve him, better for the future.

7. As a loving *Spouse* to her loving, lovely, and belov'd, *Bridegroom*; to kiss, and embrace, him, and to be constant, and faithful, to him; to live, and dy, with him for Time and Eternity.

8. As a wounded and weary'd *Hart*, desiring *Water*, and panting after *Jesus*, the Fountain of Life and Love.

9. As an *Hungry Person* to a *Gorgeous Banquet*, where all is ready ; to which he is lovingly invited ; where he may be fully satiated.

10. As a *Covetous Man* to a *Mine of Money*: Is not *Jesus* thy *Treasure*? Where then is thy *Heart*? Give all, and thou shalt have all; Give thy self, and thou shalt have *God*: O happy exchange! O holy usury!

11. As a weather-beaten *Souldier* to his *Prey* after the *Victory*: What *Spoils* are here (*O Souldier of Christ!*) What a rich *Booty* mayst thou here freely take?

12. As a little *Child* to his *Mothers breasts*, to be suckled, cherish'd, comforted, and to rest in her bosom.

13. As *St. Mary Magdalen*: 1. Either like her a *Penitent*, lying prostrate at the feet of *Jesus* in *Banquet*, Anointing, Weeping, Washing, Wiping, Embracing, them: 2. Or like her a *Patient*, at the foot of the *Cross*: receiving into thy *Breast* the drops of *Blood*, distilling from thy *Saviours* open'd side, to cleanse, cure, and comfort, thy *Soul*. 3. Or like her a *Contemplative* at the *Monument*; providing for *Jesus* a *Sepulchre* in thy *Heart*. And he calling [*N.*] answer him, *Master*: Welcome; It is enough: And then fall into an extasy of Love and Affection.

14. Remember the *Dialogue* between *Christ* and the *Cananean Woman*: She begs, cries, calls,

calls, importunes him, for an Alms: *Jesus*, refuses, because (says he) *the Bread of Children is not to be cast to the Dogs* : 'Tis true (*Lord!*) yet the Dogs are permitted to catch the offal crumbs, which fall from their Masters Table ; and that is as much, as I desire, and much more, than I deserve. Apply it to thy self.

15. Imagin thy self seated at Table with thy *Bless'd Saviour* in his last Supper, with all his Apostles about him : And that thou receiv'st from his Sacred Hands (as thou do'st from the Priest's) his Precious Body and Blood, which he reaches to thy Mouth, saying : *Take, Eat, be satiated, and Inebriated ; This is my own True Body and Blood*, which I here give thee : Remember this my Love and Liberality ; and Go in Peace, I am with thee, Be not afraid. O Excess of Comfort and Content ! O Love, able to melt a Rock into Affection ! Reply accordingly, and consider, thou art now present at the same Supper, hast the same Meat and Drink set before Thee ; the same Sacrifice, the same Priest, the same Love, bestowing it. Let thy Heart be the Altar, thy Soul the Pix, and thy Will another Sacrifice.

The First of the precedent Considerations, dilated with Affections ; which may serve, as a Pattern, by which the others may likewise be enlarged according to each ones Capacity and Devotion.

As a Patient to his Physician.

Take pity on me, (*Lord!*) for I am weak and infirm. The Healthy have no need of

a Physician, but they, who are ill at ease: nor didst thou come (Dear Saviour) to call the Just, but Sinners. And Alas ! I am one of them ; My Soul is sick, and sinful ; My Heart is sore afflicted , and ill affected : I am all full of disordinate Affections, unruly Passions, violent Temptations, and vain Distractions. I am nothing but Impatience, Impurity, Impertinency, Immortification, Inconstancy : I am made up of Pride, Presumption, Propriety, Partiality. Oh ! my Soul is sick all over ! All is Self-love, Self-will, and Self-seeking. Thou (O sweet Jesu !) art my Physician ; and if thou art so pleas'd, thou can'st soon purify me. Take therefore (O compassionate Savior !) the Care, and Cure, of my sick Soul into thy sacred, and powerful, Hands ; for all my Hope of Help, and Health, is from thee only.

O what a subject of Comfort, Courage, and Confidence, hast thou, (my weak Soul !) since thy Physician is Almighty, having all Creatures at his Command ; All-mercy, his Love making him do, what is best : All-wisdom, knowing all Consciences, all Wounds, and all the ways to Cure them !

Wherefore (O Soul-saving-Physician !) if thou art always ready, and always willing, to heal thy poor Patients ; What need I fear, but only to displease thee ? or care, but only to content thee ? If any earthly Physician had all these joint qualities ; Would he permit any patient to perish ? See then (my soul !) where the defect is : In the Patient, or in the Physi-
cian

cian? And finding it assur'dly in thy self: Remove it speedily; and then approach him confidently.

Alas! my Body is an *Hospital*; my Soul is the *Patient*; my *Diseases* are, a burning Fever of Choller, a cold fit of Tepidity, a Tympany of Pride, a Dropsy of Avarice, a Fistula of Self-love, &c. very dangerous, and deep, Diseases! But behold, my *Physician* is coming in person into my poor House and Hospital, to lodg, and live, with me. O love! O Lord! O Father! O Physician! Behold my *Wounds*, and my *Wants*.

But *What is the Physic*, he prescribes, *What the Plaisters*, he applys? Admire with Joy, (O my sickly Soul!) accept with Gratitude, drink, and digest, with Delight and Comfort. Here are no *bitter Pills*, no *unsavory Potions*, no *corroding Drugs*, to be swallow'd down; but the most sweet, solid, and wholesome, food of Angels, even his own most precious Body and Blood. O Love unheard of! O *Physic* beyond imagination! The Lord, the King, the Father, the Physician, has made a *Bath* of his own Blood, a *Medicin* of his own Flesh, a Banquet of his own Person, to Bath, to Cure, to Nourish, his Son, his Subject, his Slave, his Patient, his Enemy, a Worm, a Nothing. O my *Soul*! How shall we reward so charitable a physician! O my Lord! First *Cure* me, and then *take* me for thy *Fee*!

And, *How was this Physic obtain'd*? At what *Rate* was it purchas'd? and by whose *Love* and
Ex-

Expences? Surely, all Heaven and Earth could not pay it; but God gave his only Son for the Price of it! O Excess of Goodness and Mercy! The *Physician* himself is also the *Physic*, the *Potion*, and the *Price*. O *Mystery*! O *Miracle*! The *Physician* is let blood in the *Hands*, and *Feet*, with *Nails*; in the *Head* with *Thorns*; in the *Heart* with a *Lance*: He is *Drench'd* with a bitter *Potion* of *Vinegar*, and *Gall*; and, in the end, He dies a most painful *Death* on the *Cross*. Why all this? To give *Health*, *Strength*, *Liberty*, and *Life*, to my sick, and sinful, *Soul*. O dear *Jesu*! How much am I thy *Debtor*? O *Angels and Saints*! concur with me, to give him *Thanks*. O *Heaven and Earth*! help me to praise him. O my *Body and Soul*! consume as *Wax* and *Oyl* on the *Altar* of his *Love*. O all my *Faculties*! melt away in the *Fire* of his *Charity*.

Lastly, O my *Soul*! This *Physician* is no *Stranger*, no *Foreigner*; but thy *God*, and thy *Father*. And how happy am I, (O my good *Father*!) to be under thy skilful, tender, and loving *Hand*! *Lance*, cut, kill, thy *Child*, if thou spare him for *Eternity*.

*Other Acts, Affections, and Preparations,
for Communion.*

Christ's Invitation.

Come to me, all you, that labor in temptation, and trouble; All you, that are over-laden

laden with your burthensom Body, and bad Nature; *All you, that are assaulted* with vicious Inclinations, and violent Passions; *All you, that are dismay'd* at the Memory of your past Offences, and at the feeling of your present Frailty.

Come to me your *Father*, your *Physician*, your *Food*: Have you *sin'd*? I will forgive you. Are you *sick*, and Wounded? I will comfort, and cure, you. Are you Troubled, and Tempted? I will ease, and deliver, you. Are you *Weak*, and ready to faint under your Burthen? I will nourish, and strengthen, you. Are you *Cold*, dull, dark, desolate, and even dead? I will inflame you, enlighten you, revive you, melt you into Devotion, and transform you into my self by a perfect Union.

Why come you not to me? Behold I come to you, begging to be your Guest, and desiring to be lodg'd in your Breast. I come not only into your House, but into your Heart: Not only to eat with you, but to be eaten by you. Turn away then from all Creatures; Return to me, your Creator, turn to me, your Center, and Satiety.

The Soul's Admiration.

WHO art thou? (*my Lord God!*) To whom wilt thou come? Where mean'st thou to lodge? What moves thee to so great Charity? What wilt thou do in my poor Cottage?

Humi-

Humility.

O Lord! I profess my self unworthy to take thy Holy Name into my sinful Mouth; and shall I presume to take thy Sacred Body and Blood into my impure Soul? Wilt thou give the Bread of Children to a Beastly Dog?

Yes, (*my Soul!*) such is thy Lord and Master's admirable Love and Mercy, that he gives himself to be eaten by thee, his poor, base, and abject, Slave. O excess of Goodness!

Wishes.

O That of every Creature I could make a rational Soul; Of every Soul a burning Seraphin; of every Seraphin a heavenly Kingdom: to the end that thou (*my loving Lord!*) might'st be lodg'd purely, be serv'd perfectly, be pleas'd totally, and be prais'd eternally.

Praises.

L Et Heaven and Earth bless thy Name, Magnify thy mercy, exalt thy bounty; Let thy own infinit Love and Goodness sanctify thee; and let my poor Soul, and all, that is within me, say *Amen, Allelujah.* Thou art worthy (*O Limb of God!* who wert slaughter'd, and sacrific'd, for the sins of the world!) to receive all honor, glory, and benediction, from all Creatures.

Sup-

Supplication.

O Amiable and innocent *Lamb* ! Cloath me with thy *Wool*, hide me in thy *Wounds*, cleanse me with thy *Blood*, lodg me in thy *Heart*, revive me by thy *Death*, unite me to thy *Love*, swallow me up in thy *Divinity*, melt me away in the fire of thy *Charity*, and make me every way according to thy own hearts desire.

Peace be to you, fear not, I am he ; It is I, who have ascended to my Father, and your Father, that I may open Heaven-gates for you, and provide you there a happy lodging, and yet I remain with you in the sacred Encharist till the worlds final consummation.

Faith.

YEs, *Lord Jesu* ! It is thou, thy precious Body and Blood, thy bless'd Humanity and Divinity. Yes, (*my sweet Saviour* !) I as firmly believe it with my Soul, as if I clearly saw it with my Eyes, plainly tasted it with my Mouth, or sensibly touch'd it with my Hands ; and I faithfully cry out, *My Lord and my God.*

Resignation, and Desire.

I Renounce all, that is mine, and resign to thee (*O my Lord* !) all, that is thine : I desire with all my Heart, I were according to thy

thy Hearts desire; and that thou wouldst please to make such a Change in me, that nothing might for ever displease thee in me.

Renunciation, and pure Intention.

I Come to this Sacrament (O my Saviour !) out of Obedience to thy sweet Invitations; and on Confidence in thy saving Mercies : My Intention is to do thy Will, and not my own; to seek thy Satisfaction, not to feel sensible Devotion; and to please, and Praise, thee by the performance of my Duty : that so I may get by my *Resignation*, what I cannot by my *Recollection*; and content thee by my *Desires*, since I cannot by my *Defects*.

Confession, Contrition, Resolution.

O My Lord ! Behold my Wounds, my Wants, and my Wishes : I remain still ungrateful, wretched, wicked, tepid, vicious, unmortify'd, full of Pride, passions, Imperfections ! I am sorry heartily, I purpose Amendment really; and I beseech thee (O Jesus !) for thy own Goodness sake, mercifully to forgive me, and to cure all, consume all, consummate all, that displeases thee in my Soul, in the Sacred Fire of thy Divinity.

Petition.

Thy Self (O my sweet Saviour !) is all, I want, and thy Love is all, I wish for ! O let

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let me see thee, love thee, enjoy thee, feed on thee, be satiated with the Torrents of thy true Delights, and be totally inebriated, & drown'd, in the Ocean of thy ineffable Sweetnesses.

Wean my Soul, O Lord ! from all terrene, and temporal, Affections, and wed it to thy self by an inviolable Ty of Love, and Fidelity.

Provide for thy self, O Jesu ! a lovely lodging in my heart and soul !

O you holy *Angels* and *Saints* ! come, and prepare your Master's dwelling place within me !

2. What is to be done in Communion ?

IN Communion, two things are requir'd ; First ; A Reverent, Retir'd, Modest, behavior of your whole Exterior : *humbly placing your self on your knees, keeping your Body erected, Head unmov'd, Eyes fix'd on the Sacrament, Lips quiet, and so expecting, till the Priest shall have fully plac'd the Sacred Host in your (conveniently open'd Mouth?) and be sure not to anticipate his Action, by reaching your self, or your head, forwards in order to receive ; or by snatching your Head, or Mouth, suddenly backwards, after you have receiv'd.*

Secondly : A profound Humility of Heart, and longing Love of Soul, mix'd together, saying :

O God ! be merciful to me a sinner.

I am not worthy, (O my Lord !) that thou should'st enter under my roof : yet (I beseech thee,)

thee,) *Speak the Word, and my soul shall be sav'd.*

O sweet Jesu! That thou thy self shouldst come to me, into me; A Lord of such purity, and Perfection, to so impure, and imperfect, a creature, as I am! O Love, O Liberality!

Come Lord Jesu! Come loving Master, Enter freely into my open Soul, which desires to embrace thee.

All is thine, Dear Saviour! dispose of all, that is here, of Body, and Soul, of Life, Lodging, All, according to thy divine Will and pleasure.

Welcome, my good Jesu! Now dismiss thy servant in peace, for my Eyes have seen thy salvation.

3. *What is to be done after Communion.*

H*AVING receiv'd the Priests last Benediction, arise, return to your place, and renew your ardent affections, in this, or the like, manner.*

O Fire! O Flames! Burn me, Consume me, Annihilat me.

Alas! Beauty of Angels! how late have I lov'd? and how little do I yet love thee?

Behold a poor lodging: yet such as it is, it is all thy own; I conceal nothing, I reserve nothing; Compose all, Dispose of all, Depose all my unruly Passions, Impose on me, what thou pleatest, only repose sweetly in my soul, and permit no foul, false, or foolish, affection to interpose it self, or disturb this quiet peace, and union. *O that*

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O that I could lodg thee more worthily, serve thee more faithfully, please thee more perfectly, praise thee more incessantly, love thee more ardently !

O Jesu my Lord, my all and only love ! a thousand times welcome.

What shall I render thee, (O sweet Saviour) for all the good things, thou hast given me ? I humbly acknowledg, that I owe more, than I have to give, but not more, than I would give, if I had it. O Lord ! take all, that I have, and pay thy self. O Angels and Saints, bless my God for me ; Love my Jesus for me, and sing forth his praises, purely, perfectly, perpetually, in supply of my defects.

Be careful to keep your Friend company after your Feast, and not to drive him presently out of doors, or leave him alone.

What a Shame, Ingratitude, yea, and Incivility were it for you, having receiv'd the King of Heaven and Earth, to go forthwith, not only out of the Chappel, but even out of your own self, by evagation of mind, and extroversion of Spirit ? This surely is one reason, why many remain so cold, near this Fire.

But perchance your particular charge, Office, employment, calls you away : Were you call'd from your Meal ; Tell me, Would you not supply it soon after ? Do here in like manner.

Howsoever be sure (at least, for some short space) to keep a Mental Solitude, and Recollection, if not a Corporal ; entertaining your Divine Guest with the Devout Aspirations, Affections,

Sections, and Elevations, of the Eighth Precedent Exercise of Perfect Union with God Pag. 311. And then falling into Acts of Thanksgiving, Congratulation, Praise, Admiration, Oblation, &c.

Think within your self, 1. Who has Fed you? 2. With what Food? 3. In how admirable a Manner? 4. With what an Excess of Love? 5. What he requires in Recompense?

Then you may do well to perform these things following:

1. Renew all your good Purposes, Vows, Professions, &c. 2. Make a new Re-union, and Conformity, of all your Desires, Wills, and Affections to them of your Bless'd Saviour. 3. Resolve on some Thing in particular, which do's most hinder you, hurt you, or trouble you. 4. Ask your Saviour's Advice, and Counsel therein. And, 5. Having mark'd his Inspirations; Resolve effectually, and fall to practise accordingly.

More Exercises, Acts, and Considerations, for such, as have more Time, Zeal, and Devotion.

Four Petitions after Communion, (which may be made also at any other time, with very much profit.)

1. **H**AVING lodg'd your Lord and Master Cleanly. 2. Thank'd him heartily. 3. Offer'd

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for'd him all freely. 4. Resolv'd to leave all for him Sincerely. 5. Promis'd to serve him faithfully.

Ask, what you stand in need of ; Go to him boldly, and beg of him confidently ; for he will deny you nothing, that shall be for your Good, and his Glory : since, as sure as God is God, so sure it is, that he is Good, and that he desires your good.

And now is the time to treat with him about the affairs of your Soul, and your Salvation : For he is seated in the midst of your Heart, as a King on the Throne of his Mercy, to give Audience, To receive Complaints, To redress Grievances, and to give favorable Sentences. Speak therefore to him :

Lord Jesu ! I here shew thee my Wounds, as to my Physician ; My Wants, as to my Father : My Wishes, as to my Friend. I am Wounded all over, in my Soul, Understanding, Will, Affections, Passions.

I want all, that is good, Humility, Charity, Patience, &c.

What I wish, thou well know'st, who art privy to my secret Sighs. O Father, O Physician, O Friend ! Cure me, Comfort me, Content me.

1. My First Petition is : That thy Sacred Name may be Sanctify'd, Honor'd, and Prais'd, by all, in all, above all : That thy Kingdom may come, thy Kingdom of Grace in this World, and of Glory in the next : That thy Will may be done in Earth, as it is in Hea-

ven, in me, and in all things, purely, perfectly, eternally.

2. *My Second Petition is:* True Light, true Love, true Liberty, true Life. *O my Soul!* Mark well, how much thou want'st these Four things, and thou wilt heartily demand them.

3. *My Third Petition is:* A generous Disgust, and Contempt, of all terrene, and sensual, Comforts, Companies, Commodities: A clear Sight, and a courageous Resolution, to know, and to enterprize, whatsoever shall be to thy Will and Honor: An invincible Patience, and Perseverance, in enduring all this Life's Crosses, Contradictions, Inconveniences. A simple, naked; and indifferent, Charity; loving God in all, and above all, & all others in, or for, Him, without interest, or partiality, or hypocrisy.

4. *My fourth Petition is:* Increase of Grace, Extirpation of Vice, Implantation of Virtue, Mortification of Passions, Victory over ill Customs, Progress in Divine Love, Purity of Intention, Perseverance in the way of Perfection.

All which I most humbly beg for my self, for my Friends, for my Enemies, for them, who have done me any good, for the whole Church, for all the World.

Two Questions, which Jesus proposes to the Soul, being in the midst thereof, After Communion.

1. **O** *Blind-Creature! What wilt thou, that I should do to thee? What do'st thou wants de-*

desire? expect? Fear not to speak, I am thy Father, and thy Physician.

Lord, That I may See. Thou may'st easily perceive (*sweet Saviour!*) what I *Want*, and for what I *Wish*. What do's a Blind wretch desire, but Eyes, and Light, to See, and Know, both thee, and Himself, thy Mercy, and his own misery, thy Will, and his own Obligations? *Lord!* Let me See thee here by Faith, and hereafter by eternal Vision, Fruition, Possession.

2. *Peter!* Lov'st thou me more than these? *N.* tell me truly, feel the pulse of thy Heart, weigh thy Affection in the just Balance of the Sanctuary, speak unfainedly without self flattery; Dost thou *Love me?* at least, wilt thou *Love me?* how much dost thou love me more, than all these *Creatures?*

Answer, if thou dar'st: *Lord!* thou know'st, that I love thee a little, and I will love thee more, and I will never cease to love thee, till I come to love thee only.

It is easy for the Sea to swallow up a small Drop, for the fire to consume a little Straw, and for the Sun to revive a little Worm; And is it not easier for thee, (*O Sea of sweetness! O Fire of Love! O Son of Justice!*) to absorb, transform, annihilate, my poor Spirit into thy Self, and to make me a pure, and perfect, love; changing my Sadness into Joy, Darkness into Light, Coldness into Fervor; and putting new Vigor, new Heat, new Life into my Heart?

N. Dost

N. *Doſt thou love me !* If ſo, let me ſee the Tree by its Fruits; Do *this* for my love : Cut off ſuch a ſuperfluity ; abandon ſuch company ; avoid ſuch curioſity, &c. Love ſuch an one for my ſake ; Forgive all on my Command ; Suffer this Mortification, Contradiction, Croſs, Infirmary, for my Love ; leave all for me, and leave thy ſelf to me.



¶ IX.

Directions, Entertainments, and Affections, during the time of Maſs.

Every devout Chriſtian ſhould carefully obſerve theſe three Rules.

1. **T**O hear Maſs daily, if he has Health, Leiſure, and Opportunity.
2. Not to go to Maſs for fashions ſake, or out of Cuſtom, but out of a deep ſenſe of the incomprehenſible Greatneſs of this Divine Sacrifice ; and out of a fervent Deſire to contemplate his God, cloath'd with our Humanity, under the ſpecies of Bread and Wine in the Prieſt's Hands.
3. Not to enter into the Place, deſign'd for this holy Purpoſe, as he would into a Play-houſe : but with a Reverent, Religious, Recollected Compoſition of all his Exterior and Interior Senſes ; and (briefly) with ſuch a behaviour, as may beſeem

beseech one, who is to be honour'd with the Presence, and Speech, of God.

Preparatory Prayers before Mass.

Whil'st the Priest is vesting himself, you may entertain your self with some of these following Prayers and Elevations.

PROSTRAT before the Throne of thy Divine Majesty, (*O dread Sovereign!*) I humbly implore thy Pardon for my Offences, thy Grace for a supply of my Indignity, & thy Love, to ravish my Soul, and Senses, in the Contemplation of this Sacred Mystery; that my whole Interior, and Exterior, Man may be entirely employ'd in praising, and admiring, thy Infinite Goodness and Mercy.

O sweet Jesu! I will accompany thee to Mount Calvary: Make me Partaker (*I beseech thee*) of that *Charity*, which conducted thee thither: Give me such a feeling of thy *Sufferings*, as had the Daughters of *Sion*, meeting thee with the Cross on thy Shoulders, a Cord about thy Neck, and a Thorny Crown on thy Head: Grant me a *Resignation* of my Will to thine, like that of thy *Virgin-Mother*, at the Foot of thy *Cross*: And by the Merits of thy *Sufferings*, and *Constancy*, bestow on me the Gift of *Perseverance* in thy Love and Service.

O Divine Spirit! the Faithful Bridegroom of my Soul! Descend now graciously into

it, purify it from the Dross of its Imperfections, and replenish it with the Flames of thy sacred Affections; that it may breath nothing, but thy Love, and desire nothing, but the Accomplishment of thy Will,

Then direct your Intention, and apply the Mass in this manner:

I Offer thee (*O my God of Infinite Majesty!*) this Divine Sacrifice by the Hands of thy Priest for the Remission of all my Sins, for a Thanksgiving for all thy Benefits, for a Supply of all my Spiritual, and Temporal, Necessities, for my Friends, and Enemies. Lord! Conserve thy Church, Convert the Infidels, Extirpate all Heresies, Unite Christian Princes, and give Solace to the poor Souls suffering in Purgatory.

At the Beginning of Mass.

The Priest's bowing down before the Altar at his Confiteor represents our Saviour, prostrate at his Prayers before his Eternal Father in the Garden for the Remission of your Sins: Make you also a general Confession of your Sins with the Priest, and humble your self before the Divine Majesty, saying:

I Humbly cast my self (*O my sweet Redeemer!* at thy sacred Feet, desiring to wash them with my tears, in acknowledgment of my wickedness: *O Jesu!* take compassion on thy poor creature, redeem'd with thy precious Blood, who repents him heartily of all his past Sins; and purposes seriously, by the assistance of thy Grace, to serve thee more faithfully, seek thee more diligently, and love thee more fervently for the future.

At the Introit.

Reflect on Gaa's immense Greatness, Charity and Mercy.

I Rejoyce (*O Eternal Lord God!*) in that thou art, what thou art; and that there is no Being but by thee only. Thou well know'st (*O infinit Goodness!*) what thy self art, and what I am: Thou art All, and I am Nothing: And yet thou seek'st after me!

At Kyrie-eleison.

Demand pardon for the Sins of the whole World.

HAve mercy (*O Lord!*) on all them, who are in mortal Sin; reclaim their perverse Wills to thy love, and give them the grace of true, and perfect, Repentance, that thy Name may be magnify'd, thy goodness extoll'd, and thy praises celebrated by them, and all thy creatures. At

At Gloria in Excelsis.

Desire, and endeavor, the promotion of God's Honor, and Glory, to the utmost of your power.

O My God! how joyfully, affectionately, incessantly, do the Angels adore thee, and sing forth thy divine Praises! And how slack are men in serving, honoring, and loving, thee? O how highly do's the fervor, and diligence, of those bless'd Spirits delight me; and how much do's mens negligence, and forgetfulness, displease me?

Lord! I humbly Adore thee with those holy Quires, and heartily desire, that, the whole World would render thee all due honor, homage, and adoration. Lift up my Heart, (*O my Lord!*) and lodge my affections in the place, where my Treasure lies: Let all, that I think, say, or do, intend thy honour; and let my Soul, and Tongue, resound always, *Glory be to God on High*

At Dominus vobiscum.

BE thou always with me (*O my God!*) and let thy Grace never depart from me,

At the Prayers, or Collects.

Humbly join your Prayers with them of the Priest, saying,

O

O Eternal Lord God! look mercifully on thy well-belov'd Spouse, the Catholic Church; and graciously receive the Petitions, which she humbly presents to the Throne of thy Sacred Majesty by this Priests mediation, and Ministry. Here us (O Lord!) and help us, for thy dear Son's sake, our only Saviour and Redeemer, Christ Jesus.

At the Epistle.

Entertain your self in considering, how our Blessed Savior was hurry'd from Annas to Cai-phas, from Pilate to Herod, from one place to another, in the time of his Passion: How he was question'd, accus'd, buffeted, abus'd: Then pray for patience in your sufferings.

O Sweet Saviour! I most humbly beseech thee by the Merits of all thy unjust Sufferings, to give me courage, constancy, and patience in all such occasions of injuries, crosses, and contradictions, as thy Divine Providence shall permit to befall me, during this my lifes Pilgrimage. Grant, that I may equally adore thy Eternal Will in prosperity, and adversity, and resignedly submit my self, and all, that any way concerns me, to thy most just, and sacred, disposition.

At the Gospel.

*Rise up, to shew your readiness to obey the Evangelical Doctrin: and stand attentively heark-
ning*

ning to your Saviour's own sweet words : (But if you understand not their meaning, reflect on some other point or passage of your Redeemer's life, instruction, or counsel :) Imploring his Grace for the effectual execution of, what he there teaches you, advises you, inspires you.

Illuminate my interior Eyes, (O God of my heart !) Unveil my Understanding, and Inflame my Affections, that I may clearly see, and know, thy holy Will, and cheerfully accomplish thy sacred Precepts, Counsels, and Inspirations !

At the Creed.

You may make a profession of your Faith by a mental, or vocal, recital of your Creed together with the Priest. Or say briefly thus :

O Sovereign Deity ! I firmly believe thee to be one God in three Persons ; who mad'st all things of nothing. I believe, that the Second Person became Man in blest'd Mary's womb by the Holy Ghost's operation ; and that he dy'd for me, and all mankind, on the Cross. I believe, that he arose from Death, that he ascended into Heaven, and that he shall judge the whole world in the last Day. I believe the holy Catholic Church, and whatsoever she teaches and defines. And in this Faith I will live and dye.

Offer

*Offer up your prayers also for the Illumination,
and Conversion, of all Unbelievers.*

Take pity, O Lord, on all Infidels, Heretics, and Schismatics; And remember (*O most compassionate Creator!*) that thy powerful hand did not bring these perfect products out of their eternal Nothing, and stamp their Rational Souls with thy own sacred Image, in order to destroy, and abandon, them, since thou hast been graciously pleas'd to send down thy only Son, my dear Saviour, to Redeem, and Ransom, them (as well as my unworthy self) with the price of his most precious Blood.

Dart therefore (*O Sovereign Lord, and sincere Lover of all Souls!*) some efficacious beams of thy heavenly light, into their dark and deceiv'd Understandings: that they may see the Truths of thy sacred Mysteries; and give them Grace to submit their Necks to the sweet and easy yoke of thy Precepts, and thy Churches Prescripts.

Ah! (*my dear Lord!*) what have I done for thee, or what have I deserv'd of thee, that I should be call'd to thy saving Faith, and be made a Member of thy sacred Church? Impart (*I beseech thee*) the like favor to these thy misled, mistaken, and unbelieving, Creatures: that they may (*with me*) faithfully acknowledg, adore, and love, thee, their glorious Maker, and Redeemer; admirably praise, and mag-

magnify, thy Goodness, and joyfully celebrate thy Mercies with Canticles of eternal gratitude, and thanksgiving.

At the Offertory, or Oblation of the Bread and Wine.

Make also an humble, and hearty, Oblation of your Body, Soul, Goods, Friends, to the divine Majesty.

O Eternal Father! In union of that ineffable Love, wherewith my dear Savior offer'd up himself on the Cross to thy divine Majesty; I also offer up my self with him: humbly beseeching thee to direct all my thoughts, words, and works, to thy Honor, to my own good, to my Neighbors edification.

I offer up this divine Sacrifice to the glory of thy Name, to the honor of thy Angels and Saints, to satisfy for my sins, to thank thee for thy benefits, to obtain a supply of my temporal, and spiritual, necessities.

I particularly offer it up, to obtain this Virtue, conquer this Temptation, amend this Imperfection, surmount this Passion: And for all them, who have desir'd my Prayers, or to whom I have promis'd them.

At Lxvabo.

Humbly beg to have your Soul wash'd from all its filth, and wickedness; reciting the Psalm Miserere, or some Verses of it; as,

Amplius lava me, &c. Dew down (O merciful Creator!) one small drop of thy di-

divine Grace into my sinful Soul; or rather showr down an abundance of thy sweet waters on me, to cleanse me from my enormous crimes, and impurities.

Asperges me Hyssopo, &c. Besprinkle my Soul (O Sovereign Lord God !) with the Hyssop of thy Grace, that I may serve thee more purely : Wash me with thy sacred waters, till I become whiter than the driven Snow, &c.

At the Preface.

Lift up your heart to contemplate the Beauties, Glories, and Greatnesses of Heaven, whether you tend, and which is your only home, aim, and end.

HOW desirable are thy Tabernacles, (O Lord God of Hosts !) My Soul sighs, pants, and thirsts, after Thee, more than the weary'd Stag breathes after the refreshing Fountains. Draw me after thee (O divine source of all sweetness !) and I shall run chearfully after the odors of thy perfumes : for what do I seek, but thee, or what can satisfy me, but thy self, in Heaven, or in Earth ?

O that the memory of thy eternal good things remain'd always deeply ingrav'd in my Soul; how easily should I then disdain all temporal, perishable, and worldly, trifles ?

O my God, and my All ! when shall I be so happy, as to behold thee clearly in thy heavenly Glory ?

At

At Sanctus.

*Keep your Heart rais'd up to your Creator ;
praising, adoring, admiring the infinit Majesty
of the Sacted Trinity, as if you were amidst
the bless'd Quires of Angels and Saints in
Heaven : singing Jubilees with them.*

HOly, Holy, Holy, Lord God of Sabbath.
Heaven and Earth are full of thy Glory !
Hofanna in the highest.

O Holy of Holies ! give me a glimps of thy
glorious self, that my illuminated Soul may
praise thee more purely, and love thee more
perfectly.

O celestial Seraphims ! who incessantly
praise my God with the sweet Eccho's of your
eternally repeated *Holy*, descend from Heaven
to help my desirous heart in singing forth his
praises ; that I may also become holy, pure, and
perfect in the presence of my Lord and Maker.

At the first Memento.

INto thy sacred Hands (O *sweet Saviour !*)
I recommend my Soul with all its faculties,
my Body with all its senses, my whole Interior
and Exterior man with all its affections and
actions.

Preserve me (O *all-powerful Redeemer !*)
from all sin and Impurity ; and give me perse-
verance in thy love and service.

Let

Let thy undrainable fountain of mercy (O Lord Jesu!) extend also it self towards my Kindred, Friends, Enemies, (*particularly towards such and such*) and all them, for whom I ought to offer up my Prayers to thy divine Majesty.

Whilst the Priest pursues the rest of the Canon in silence, do you also recollect your Senses in expectation of your Saviours presence on the Altar, which will be assoon, as the words of Consecration are ended: Your Heart burning in the mean while with these like desires of St. Augustin.

O My Comforter! appear to me! O only light of my Souls eyes, let me see thee!

O only Joy of my Spirit! Come, and glad me with thy presence!

O only Jubilee of my Heart! Let me contemplate thee!

O my Lord, my Life, my Love, my All! Shew me thy self, and I shall be safe, &c.

At the Elevation of the sacred Host, and Chalice, represent to your self, how your Redeemer offers up himself there to the Eternal Father: and conforming your Devotion to the Spirit of Christ Jesus, you may say with heart, or mouth.

O Adorable Majesty! in Union of this affectionate Reverence, which my Redeemer now renders thee; in memory of his dolorous Passion; And in acknowledgment of my own Nothing, and thy infinit Greatness: I
Y humbly

humbly offer thee a perpetual submission of all my Being, all my Powers, all my Faculties. Be thou eternally exalted, admir'd, and glorify'd, O Holy, Holy, Holy Trinity, My Lord, my God; my All.

Or thus, by way of Ejaculations, Affections, Ecstasies.

O Goodness! O mercy! O Love! O Liberality! O immense, infinit, incomprehensible, excessive, Charity!

O Eternal Father! behold thy belov'd Son, and my bless'd Saviour; whom I humbly offer up to thy Divine Majesty in satisfaction for all my offences, negligences, ingratitude.

I offer thee his purity, innocence, perfection; to satisfy for my impurity, malice, impiety: his Humility for my Pride; his Zeal for my Tepidity; all the Sanctity of his life, for all the imperfections of my life.

O merciful and compassionate Father! Look on thy own Son's Charity: Behold, how he once offer'd himself a Bloody Sacrifice on the Cross for my salvation: and how he now offers himself an unbloody Sacrifice on this Altar for the same end. *O holy Father!* receive this his holy Sacrifice in lieu of all the honors, homages, gratitudes, which are due to thy sacred, and sovereign, goodness from me, and all thy creatures.

Keep-

Keeping your mind still fix'd on your dear Savior,
now present on the Altar; speak to him with
the most tender affectons, which your Heart
can possibly produce, either by Acts of Praise;
as,

○ Son of God! what can be compar'd to
thy Charity? O my Lord! who is like
thee in Goodness, in Love, in Liberality? O sweet
Jesu! thou art my Rest, my Refuge, my Riches,
my Center, my Hope, my Happiness, my All.

Or by Acts of Complacence; as,

○ King of Heaven and Earth! Thou art
here the Joy of my Soul, as thou art there
the Jubilee of thy Saints. Thou art here on the
Altar, and thou art there in thy eternal glory
and beatitude. O Amiable Sacrifice! O Ad-
mirable Invention of the divine Power, Wis-
dom, and Charity!

Or by Acts of Thanksgiving:

○ Dear Saviour! How much hast thou done
for an unworthy wretch! O the excess
of thy goodness! who can sufficiently acknow-
ledge it? O Great Monarch of both worlds!
That thou shouldst thus humble thy self for a
meer worm on this Altar!

O ye Angels, Saints, and all Creatures!
Come, help me to honor, praise, blest, and love,
my

my liberal Lord God: who has (as it were) employ'd his Omnipotence in order to my benefit and profit.

Or, by Acts of Resignation.

O Jesu! Since thou art pleas'd to render thy self here present for my sake: I here promise a readiness to perform any thing for thy service.

O my God! What wilt thou have me do? thy Will is the Desire of my heart, the Delight of my Soul, the Design of my intentions, the Drift of my whole life and being.

O when shall I have no Will but thine! no life but for thy Love! no being but to be, what thou wouldst have me?

Or by Acts of Self-Oblation.

O My Lord, and my Lover! since thou giv'st thy self wholly to me, I give my self entirely to thee.

O Saviour! Receive me, take me, possess me totally, entirely, eternally.

Or by Acts of Desire to please him.

O What shall I do, (*Dear Lord!*) in order to please thee? What do I covet in this world, but to give thee content?

Were there no Heaven, no Hell, no Reward, no Punishment; it were yet for me a sufficient ho-

honor and happiness to be agreeable to thy Divine Majesty, O my God, and my AH!

Or by Acts of Grief, that he is offended.

AH! My Saviour! whence is it then, that so many Souls forsake thy love; since thou art so lovely, and so loving?

Ah! my Dear Jesu! Why did I ever offend thee, since thy ineffable Charity deserv'd my reciprocal affection! O wretched, wicked, miserable, all they, who love not Jesus!

Or by Acts of Desire to Love him.

O Most pure, and perfect, Lover! who lov'dst me from all Eternity! When shall I begin to pay my Love, which is so long since due to thy Divine Goodness!

O when shall I truly hate the World, Sin, and my Self, for thy Love and Service?

Or by Acts of Desire to see him in his Glory.

O King of Glory! When shall I clearly contemplate thy amiable Countenance in thy Happy Kingdom?

O Life of my life, and Love of my Soul! When shall I leave this loathsome, and imprisoning, Earth, and be admitted into thy lovely Paradise?

At the Second Memento.

O Compassionat Creator! Take pity on the poor Souls in Purgatory, (*Particularly, such and such.*) And let the same Mercy, which has been graciously pleas'd to pardon their Impieties, mitigate also their Punishments: That by the merits of thy dear Son's Death and Passion (which are here in this Holy Sacrifice most humbly presented to thy Sacred Majesty in their behalf) they may speedily be translated to that state of glory, for which thou eternally design'dst them.

At the Pater Noster.

Humbly crave such things, as are contain'd in these Seven Petitions,

1. **O** Heavenly Father! I most heartily congratulate thy Infinit Glory and Greatness. Give (I beseech thee) the light of thy Faith to all Infidels, and the grace of thy Love and Charity to all Christians: That thy sacred Name may be sanctify'd by all men on Earth, as it is by all the Bless'd in Heaven.

2. **O** Holy, holy, holy Trinity! enter, remain, reign in our hearts, souls, affections: that we may serve thee, love thee, honor thee, on earth, as thy Saints do in Heaven.

3. Teach me, (*O Lord!*) to perform thy Will, [1.] Perfectly, [2.] Purely, [3.] Promptly, [4.] Perseverantly.

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4. *O Bread of Life* ! which descend'st from Heaven, to give life to the world ! give thy self to my Soul, that I may live by thee, in thee, for thee, by thy grace, in thy favour, for thy honor.

5. *O liberal Father* ! For the love of thee, I freely forgive all such, as have any way offend'd me : and for the love of thy dear Son I beg forgiveness of all my own offences against thy divine Majesty.

6. Behold, (*O my bless'd Creator* !) how I am on all sides encompass'd with cruel enemies ! Lord, I refuse not the combat, since 'tis thy Will ; but I beg thy gracious assistance, that I may get the victory, and that thou may'st have the glory.

7. Deliver me (*O All powerful Lord God* !) from all Evil ; from all corporal, spiritual, temporal, eternal, miseries : From Sin, from my self, and from whatsoever displeases thy divine, infinit, amiable, adoreable, Majesty.

At the first Agnus Dei.

○ Sweet Lamb of God, pardon all my Sins : and particularly such and such an one, wherein I have most grievously, and frequently, offended.

At the second Agnus Dei.

○ Innocent Lamb of God ! Implant all Virtues in my Soul : and especially this and this,

this, which I seem most to stand in need of,

At the third Agnus Dei.

O Peaceable, pure, and perfect, Lamb of God, Give me *Peace* of Conscience, *Purity* of Heart, *Perfection* of Spirit, &c. and whatsoever will render me most agreeable to thy Divine Majesty.

At Domine non sum dignus.

Humbling my self in the Presence of thy Sacred Majesty, (O Sovereign Lord Jesu!) I adore thy goodness, Greatness, and Glory; and acknowledge my own Unworthiness, Baseness, and Nothing.

Whilst the Priest Communicates.

If you are to Communicate Sacramentally, these Prayers and Devotions may serve you for a sufficient Preparation: Howsoever you may Communicate Spiritually to your great Profit, and Merit, in all the Masses, at which you assist. This Spiritual Communion consists in these Two Points:

1. **A** Lively Faith of your Savior's Real Presence in the Sacrament.
2. An Ardent Desire to Receive Him into your Soul, and to be perfectly united to Him.

O

O my sweet Savior! the Sovereign Lord of my Heart, and the belov'd Object of my Affections! I adore thy Sacred Body, Blood, Soul, Divinity, cover'd under these Sacramental Forms! O that I had all the necessary Dispositions of a worthy Communicant! Do thou only speak the word, (*O All-powerful Lord God!*) and my Soul shall be sav'd. Enter (*O my belov'd Bridegroom!*) into this poor Lodging; enrich it with thy infinit Perfections; fit it up (as thy self best knows, and pleases) for thy own Entertainment.

At the last Prayers.

Render your Hearty Thanks to the Divine Majesty for all his Gifts, and Benefits.

O My God! My Desire is always to praise thee for thy always continu'd Favors. But, Ah! my Frailty, Tepidity, and Weakness, interrupt my Desires, Wishes, and Affections; Make use therefore of thy own Goodness, (*O my Gracious Redeemer!*) in supplying my present Defects, pardoning my past Negligences, preserving me from future Failings, and praising thy self in me, and all thy Creatures.

At the Priest's final Benediction.

O Sweet Jesu! bestow on me this day thy Blessing with this of thy Priest; preserve me from all sin, and give me perseverance in thy
fer-

service: That at the last day of thy dreadful Judgment, I may receive that happy Benediction amongst thy Elect, and Predestinate Children of *Penite Benedicti*: Come ye bless'd of my Father, and take possession of the Kingdom, which was prepar'd for you from all Eternity,

At the last Gospel of St. John.

This Gospel is always recited at the end of Mass, as containing the sublimest mysteries of our Faith, and being an abridgement of the marvels, hidden in the holy Trinity.

And at those words; Verbum caro factum est, The Word was made flesh, (Words never enough to be reverenc'd,) the Priest and People fall down on their Knees. And at the end thereof

The last word is Deo gratias, Thanks be to God, for the accomplishment of these holy Mysteries.

I Render thee all possible praise, and Thanks (O Sovereign Creator!) for the favor, I have this day receiv'd of thy bounty, and of which many better deserving Christians are depriv'd. Receive (O Lord!) my unworthy prayers, supply all my defects, pardon all my indevotions, distractions, and irreverences, and grant, that by the strength and virtue of these divine Mysteries, I may go on cheerfully, courageously, perseverantly, in the path of thy Precepts, Love, and Service, amidst all the temptations,

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 tations, troubles, and dangers, of my lifes Pilgrimage; till I shall one day happily arrive at thy holy Mountain, which is thy Heavenly Paradise; where with thy bless'd Angels, and Saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more understandingly celebrate thy infinite Goodness, and Mercy, with uninterrupted Canticles of eternal Praise, Admiration, and Gratitude.



¶ X.

Directions, Devotions, and Entertainments, for Sick Persons.

1. What the Sick Party is to do at the Beginning of his Infirmary.

1. **W**HEN any Sickness shall seize on you, receive it no otherwise, than as the Summons of Death, and render most humble, and hearty, Thanks to your Heavenly Father for giving you this Paternal Visitation, and timely Warning.

2. *The best disposition to a happy Death is to have led a holy Life: yet whatsoever your Life has been formerly, you are now to resolve seriously to spend the short remainder of your time in your Creators love and service; and in order hereto.*

3. *En-*

3. Endeavor to have discreet, and devout, persons about you: for if ever poor man has need of faithful friends, it is surely in the time of sickness, and in the Hour, and Agony, of his death, when his own Forces fail him, when his grievous pains oppress him, when his Ghostly Enemies are most busy about him.

4. Above all, strive to have the company of your Confessor at fit seasons: entreating him to take your soul into his charitable care, and consideration, to entertain you with the continual inculcation of your duty, of your Creators mercy, of your sins heinousness, and of whatsoever he shall think proper to dispose you for eternity.

5. Confess, and Communicate, with all possible fervor, Zeal, and Devotion; and then rest in peace, hope, and confidence; casting all your Sins, Cares, and Fears, together with your whole self, into Christs open Wounds.

6. Trouble not your mind with an over-scrupulous Examination of your Conscience, or desire to make a general Confession, (especially if you have of late had a convenient, and ordinary, care of your duty) for this shews want of Confidence in your Creators mercy, and your Redeemers merits. Yet if any thing of moment troubles your mind, and hinders your interior tranquillity, discover it briefly in Confession, and then remain fully satisfy'd for the future: conforming your self quietly, patiently, and obediently, to the Dictamen, and Judgment, of your Ghostly Father.

7. Desire your Physician, Friends, and Ghostly Father, not to flatter you, but freely to deliver their

their sense, and opinion, concerning the danger of your present sickness; that so you may have time to settle your Spiritual, and Temporal, affairs.

8. When it shall be told you, as it was to Ezechias, Dispose of thy house, and set all things in order; for thou shalt dy, and not live: Then (at last) without delay, fall seriously to the making of a settlement of your four sorts of Houses.

1. Your Interior House, which is your Conscience.

2. Your Exterior House, which is the house of your Birth, Family, Parents, Kindred, Domestics, and whatsoever concerns your temporal means.

3. Your Inferior House, which is the Body, wherein your Soul dwells during this mortal life.

4. Your Superior House, which is Heaven, whither your Soul aspires after this her Pilgrimage. [1.] The Interior House of your Conscience must be carefully cleans'd from all crimes,

adorn'd with all Virtues, and prepar'd with the Sacraments of Confession, Communion, Extream Unction. [2.] The Exterior House of your Family must be car'd for by making a clear, pious, and equitable, Testament of such Goods, as you possess. [3.] The Inferior House of your body must be provided for, as to its Burial after your Souls departure. [4.] The Superior House of Paradise, for which you were created, must finally be car'd for: not only by continual praying for final perseverance, that so you may not lose your hopes, and title, to it; but also by perpetually practising such Acts of Sanctity, as may encrease your merit; & raise you higher & higher in the divine favor till the hour of your death; And by taking care

care with the devout Sr. Montea, that after your death you may be remembered at the Altar of our Lord. It being a Holy and healthful thought to pray for the Dead, that they may be loosed from their sins *Mat. 12. 46.*

9. If there be any Restitution committed, any Alms to be distributed; any Acts of Justice, or Piety, to be perform'd; delay it not for fear of Deaths surprizal: O how many Souls burn in Hell Fire for having driven off from time to time their doing Penance, their Conversion to God, their Restitution of ill-gotten Goods, their doing of Just Actions!

10. The like is to be said of your being reconcil'd to your Enemies, if there be any such occasion; for without perfect Charity, all is lost; and he, that hates his Neighbor, is a murderer.

11. If your Sickness increases, you must timely ask the Sacrament of Extream Unction. which being receiv'd with due Devotion, and Contrition, is of great virtue, and efficacy, remitting all Venial offenses, and cancelling all such Mortal Crimes, as escap'd your memory in Confession: yea, and sometimes curing you of your Corporal Infirmary, according to that of Saint James. Is any one sick? Let him call for the Priests, of the Church to pray over him, and anoint him with Oyl in the name of the Lord, and the Prayer of Faith shall save the Sick, and our Lord shall raise him up; and if he be in sins, they shall be forgiven him.

12. Drive out of your fancy that fond, and foolish, Opinion of some ill-grounded Christians, who

who conceive these holy Ceremonies (to wit, the receiving of their Penance and extreme Unction) to be a hastning of their death : no, they prolong your life, if it be for Gods honor and glory ; or prepare you for a better life, which shall last for all Eternity.

3. If there be any Person about you, which may probably endanger your Quiet, or trouble your Conscience, or give occasion of new Temptations, by reason of any past sinful familiarity, or disaffection : endeavor to have him or her remov'd : for such Objects may cause you to lose more merit in a moment, than all the Priests of the World can cause you to gain in your whole life time.

14. If, notwithstanding all the moral diligence, you have us'd in making your Confession, the Devil should suggest any enormous Crime to your memory, as forgotten, or not sufficiently specify'd with all its due circumstances, intending thereby to disquiet your mind, or to drive you into despair : confess it speedily, humbly, sincerely ; which will shame him, and secure your Soul ; But if your weakness, or want of speech, permit you not to declare it ; excite your self to an inward act of Contrition, saying in your heart, Jesu pity me, pardon me, absolve me.

15. Having selted all things as discreetly, and diligently, as you can, (to wit, your temporalities by a clear and conscientious Testament, and your Soul by a sincere Confession, and by a devout receiving of the Sacraments of the Eucharist and Extreme Unction) Leave off all other thoughts and employments, and prepare your self only for a happy Death ; and in order hereunto. 16. We

16. *We should advise you, (as far forth as your time and strength will permit,) to execute your own Testament, by distributing such Alms, as you have determin'd to bestow, and performing such acts of Piety, as you intended, without delay: so making your own Eyes the Overseers, and your own Hands the Executors of your Will; and not to leave all to them, who may forget, or neglect, or perchance refuse, to accomplish it.*

17. *Then make another Spiritual Testament in some such like manner. [1.] Give your Soul to God, to serve him, love him, lodg him. [2.] Your Will and Judgment to your Spiritual Guide. [3.] Your Heart to your Brethren, Assistants; Attendants. [4.] Your Memory, Understanding, and Spirit, to remember, admire, and meditate on, your Creators Goodness, and your Redeemers Mercy, &c. [5.] Your Tongue to pray, and praise God, and to speak meekly to your Neighbors.*

18. *Be as quiet, obedient, and content, as you can; O what rare Virtues are Meekness, Quietness, and Obedience, in sickness, and of how great Edification! Know therefore, that whatsoever hinders your quietness, and meekness, are meer temptations, and come not from God, but from your Ghostly Enemy; as to be troubled, that you cannot pray, sleep, eat, keep your Physic, &c. or that you are so burdensom, chargeable, noisom to others; or that you are molested with abominable imaginations, &c. For all these are shadows, and only imaginary difficulties, to a well settled and resign'd Soul.*

19. Yet

19. Yet be not so careless, as to addict your self so much to your ease, extroversion, and recreation, that you forget God, and your Soul: nor so attentive, that you afflict Nature, or increase your disease; but endeavor to be as indifferently cheerful, as your frailty will permit.

20. Beware of being over-curious, or delicate, in your Diet, over-tender of your Treaty, or over-solicitous of your Health. Leave all to God with a Childish simplicity and sincerity: taking him for your Father, Physician, and Friend, who loves you, sees you, and takes care of you.

24. Complain little, desire less, refuse nothing, seek not to be moan'd: but being ask'd, tell truly, how you find your self, making no aggravations, of what you suffer, but humbly requesting the Prayers of them, that visit you: saying, I am indeed sick, but Gods Will be done; pray for me.

21. Take all things, necessary for your recovery, without any scruple, or repugnancy.

23. Neither praise, nor dispraise, your self, nor care, what others say, or judge, of you.

24. Entreat some devout person to read now and then discreetly, and distinctly, some good Book of Resignation, and Confidence, and to pray sometimes with you for your ease, and comfort.

25. Seek not much content from Creatures, or from any Person, or from your Ghostly Father himself; but place your whole confidence in God your Creator, and expect your chief comfort from Christ your Redeemer.

26. Communicate as often, as your Confessor shall permit, and Confess once a Week, and that

only few things, without anxiety, perplexity, or scrupulosity.

27. Let not the memory of your past offences, or the doubt of your future estate, or the feeling of a present impatience in your sickness and sufferings, afflict your Spirit; much less any representations or Images, be they never so fearful and abominable; which are no more to be valu'd, than as Dreams, proceeding from your Bodies indisposition: for your Heart being solidly converted to God your Creator, and averted from all, that is displeasing to his Divine Majesty, none of these things can hurt you, but rather give you occasion of merit.

28. Before, or after, the receiving of your Viaticum, ask Pardon of the whole World, of them there present, and of any particular person, whom you conceive to have hurt, hindered, scandaliz'd, or contristated: saying, For thy sake (O my Lord and Saviour!) I freely forgive all, who have any way offended me; and I humbly beg of all them, whom I have any way offended, that for thy sake they will freely forgive me.

29. During the whole time of your sickness, you have two things chiefly to do. [1.] To Suffer. [2.] To Offer: Suffer patiently, what you feel, & Offer your self willingly to suffer more, if it so pleases the Divine Majesty.

30. Instead of reflexions on Sin, and Hell, fix your mind on Heaven, and consider, what a happiness it is to love, see, enjoy, please, and praise, God eternally in his bless'd Paradise: where there will be no more fear, doubt, temptation,
nor

nor occasion, of offending him: where he will wipe all tears off your Eyes, sweat off your Brows, blood off your Wounds: where you shall possess perfect Health, and Welfare, true Life, and Liberty, full Peace, and Plenty, for evermore.

Read over these few points of Instruction, or cause them to be often read to you, (during the intervals of your Disease) ponder them seriously, and practise them devoutly: and be hopefully confident, that if you endeavor to conform your self in your sickness to this (or the like) Method, you cannot depart this life out of Gods grace and favor; but that he will call you to live with Himself, and his holy Angels, and Saints, in his happy mansion of Eternity.

Then recite with a sincere Devotion this following Prayer.

A Prayer, to be said, when one first falls sick.

Sickness (O my Sovereign Lord God !) is a just punishment of Sin; which, corrupting the Souls integrity, has subjected the Body to misery: And I acknowledg my Sins to have been so great, that I deserve to suffer a far greater Misery. I have (alas ! I humbly confess it, and now heartily lament it,) long abus'd the Health, which thy bounty bestow'd on me, and employ'd the strength, was lent me to serve thee, to become more powerful in impiety: I have yielded to my Appetites, whatsoever they desir'd, and instead of measuring the use of thy Creatures by the rule of Necessity, I have sol-

low'd the law of Sensuality: Is it not then most just, I should at last lose the goods, I so long abus'd? Yes, *O my Lord!* and thou deal'st favourably with thy rebellious Servant, if the pains, I now suffer, may serve to expiate the future Punishments, my Sins have deserv'd. Give me therefore, *O my Gracious Sovereign!* the Spirit of perfect penance, that I may zealously rise up against myself to revenge thy offended Justice; and that to appease, and satisfy, it, I may suffer my present Sickness not only with patience, but with pleasure, alacrity, and gratitude. Strike me, *O my God!* Scourge me, burn me, wound me, cut me, and kill my Body, so thou pardon my Sins, and spare my Soul in Eternity; In hope of which happiness, all Sufferings shall seem sweet to me, as proceeding from thy paternal hands; and I here disavow all expressions of complaint, which the violence of my Disease may hereafter draw from my Tongue, but not from my Heart; which is wholly resign'd to my dear Lord's will and pleasure. Nor will I care to be inform'd, how long I must lie languishing in this my Infirmary, or whether Death shall in this battle be defeated, or become victorious over my life: No *my Lord!* I absolutely leave the disposal of my Body, Soul, and all, that concerns me, to thy Divine Will and Pleasure; and desire nothing, as to my Life and Death, but that the short remainder of my Life may be spent in loving thee, serving thee, and suffering for thee; and that, whensoever thou shalt send Death to

cut

cut its thread, my Soul may be found ready prepar'd for her happy Eternity. In the mean space, it matters not whether I am cherish'd, or contristated; I will endeavour to be indifferent to either, since I deserve not the one, and my Sins render me worthy of the other. Thy innocent Son, (*O Eternal Father!*) who suffer'd not (as I do) for his own Sins, was deserted by his Disciples, and even by thy self also: And shall I, after this Example, expect from Men any Assistance, Tenderness, and Compassion? I only beg of thee, (*My Bountiful, and Compassionate, Creator!*) some small Communication of that Spirit, wherewith thy patient Son, my sweet Saviour, suffer'd, that so uniting all my Pains to his passion, they may acquire the Dignity, (which their own Nature denies them) to be acceptable to thy Divine Majesty, Whose Sacred Name be prais'd by me, and all Creatures, for evermore.

Demands to a Sick Person, at the Receiving of the Viaticum, or Extreame Unction; or at other fit times.

1. **D**O you firmly, heartily, and humbly, believe all the Articles of Faith, and all the Holy Scripture, according to the sense of the Catholic Doctors, and Definitions of the Church?

2. Do you detest all Superstitions, Schisms, and Heresies, condemn'd by the Church?

3. Are you glad, and desirous, to dy a Member of this true, Catholic, Apostolic, Roman, Church;

Church ; in the Faith, taught by our Lord Jesus, and participation of the holy Sacraments ?

4. Do you acknowledg, that you have grievously offended God, your Creator, who has been so bountiful to you ? and are you sorry for all your sins, ingratitude, negligences, omissions, commissions, lost time, and opportunities, rejected Inspirations ?

5. Do you ask pardon of the Divine Majesty, and all your Neighbors, whom you have any way offended, disedify'd, contristated, wrong'd, or scandaliz'd ?

6. Do's your Sorrow for all these things proceed, not so much for fear of death, hell, and punishment, as for the offence, displeasure, and dishonor, of God, whom you should have lov'd above all things ?

7. Are you fully resolv'd by Gods grace, and assistance, (if you out-live this sickness) to amend your Life, and rather to leave, lose, and suffer, any thing, than to offend God ; And do you desire life only to this effect, that you may better serve him ?

8. Do you wish, you could love God with as great sincerity, as the bless'd Saints do in Heaven, and as the most perfect Souls do on Earth ?

9. Have you perform'd such Penance, made such Restitution, done such satisfaction to God and Man, as your Confessor has enjoyn'd you ; or are you content, and ready, to do it ?

10. Do you recommend your self to the Prayers

vers of the bless'd Virgin *Mary*, of your special Patrons, and in particular, of your good Angel Guardian?

11. Do you distrust, disavow, and renounce, all your own merits, virtues, and perfections; and trust to be sav'd by the Mercies of God, and Merits of your dear Redeemer?

12. Do you render hearty thanks to the divine Majesty for all his favors and blessings; and especially for that of your Conversion and Vocation to his true Church and Faith: And also for all the Crosses, he has permitted to befall you, and even for this your present Sickness, in which you now languish?

13. Do you absolutely, and entirely, resign your self to his Sacred Will, and Disposition, for all time and Eternity? And are you indifferent to Sickness, or Health; to Life, or Death, to Comforts, or Crosses, and to whatsoever shall be conformable to the Divine Liking and Pleasure?

14. If the Devil tempts you in matter of Faith; What will you answer him? *I believe in God, and his Church.* Or, In matter of Despair? *'Tis true, I am a great Sinner, and deserve Hell: Yet my Savior is my Hope, my Pledge, and my Surety: And when God ceases to be Good, and Jesus to be my Saviour, then will I cease to hope for Mercy, and not before.*

15. But if your Ghostly Enemy continues to afflict, affright, and terrify you with the Memory of your Sins, God's Judgments, and Hell's Torments; What will you do? I will

say, *Live Jesus, my Lord, and my Love ; and I will put his Death, and Passion, betwixt me and them all.*

16. If thro' the Suggestion of Satan, or any self-frailty, or surprizal, you should chance to fall, and swerve from any of these good Purposes and Resolutions? *I now declare it to be of no force for evermore : And I will, by God's Grace, return speedily to him again.*

Other Questions, propos'd to a Penitent, languishing, and loving Soul, by her Confessor ; to dispose her to an happy Death, with her Answers to the same : By way of a Dialogue between God, and Her. This is proper for more Spiritual Persons.

GOD. My Child ! the last Hour of thy Mortal Life runs now in the Watch of my Divine Providence : This is the moment, on which depends thy Eternity. Answer me therefore heartily, conscionably, and confidently, to these Points, which I shall here propose to thee.

Soul. *O my God! be thou bless'd for evermore, and thy Sacred Will be done in me, and in all thy Creatures : Speak, Lord, for thy Servant hears attentively, and will answer sincerely, as in thy Presence, who penetratest into the Secrets of my Heart. And I most humbly beseech thy Divine Majesty, that I may supply by my inward Will and desires, what I am unable to express by my outward Words and Gestures. I confess, and acknowledge, my Imperfection, Ignorance, and Unworthiness*

worthiness to speak to thee, (My Lord and my Maker !) or to be by thee remembred, or regarded; but hoping in thy Gracious Assistance, I will humbly obey thy Commands.

Art thou willing to dy a Member of my Church, at this time, in this Place, and Company?

O my God! I desire (even from my very heart) to dy a true Child of thy holy Church, believing all, that the said Church teaches, and am ready rather to lose my life, than leave my Faith. As for all other circumstances of my death, I am altogether indifferent, how, when, and where, I shall live, or dye, so it be in thy sweet favor, and friendship, and according to thy sacred Will, and Pleasure.

2. Do's not thy Soul covet to be in my custody, and love; and to return to me, her Center, Sanctuary, and place of Rest?

This (O my Lord !) is the earnest suit of thy poor servant; For I well know, I am safe and secure in thy powerful Custody; and if thou lov'st me, I am sure to enjoy thee, because thou never leav'st them, whom thou lov'st. O Rest, long expected, much desir'd, and frequently sigh'd after, when shall I enjoy thee? O my Creator! Let my soul repose in thee, her Center; She was made for thee, and she will never be truly quiet, and content, till she returns to thee, and becomes united to thee, her final end, and only felicity.

3. Do'st thou not heartily detest all Sin, all Error, all Inordination of Will, and Affection?

I do

I do (most gracious Lord!) and whatsoever is any way contrary, or displeasing, to thy Divine Majesty; being desirous to have absolutely no Will at all, but only thine.

4. 1. What wilt thou have to be thy last Word. 2. Thy last Wound. 3. Thy last Will. 4. Thy last internal Act of Affection to me?

1. Sweet Jesu receive my soul. 2. Wound me with thy Love, that I may be wholly thine. 3. I give my self, and all to thee, to whom all is due. 4. I choose thee for my God, and will be thy Bond-Slave for ever: I desire nothing either for time or eternity, but thy only Will: Be thou, what thou art, to wit, all goodness, all glory, all happiness; and let me be, what thou wilt, and as I may be most pleasing to thee.

5. What is thy Affection towards Creatures? What thy Aversion from them? Art thou truly content to leave all, and to be left by all?

I cannot perceive (O my God!) that I am averted from any reasonable Creature, tho' I often feel my self on light occasions mov'd with displeasure against some of thy servants, (whose feet I am not worthy to kiss;) yet I now, even with all my heart, wish them Happiness in this life, and eternal felicity in the next.

Neither do I envy any ones prosperity in any thing whatsoever; but humbly beseech thee, (my sweet Jesu!) if it be for thy own Honor and Glory, to bestow more Favors, and greater Blessings on all thy Creatures. And this I most heartily crave for those especially, with whom I have had,

or shall hereafter have, any Difficulty, and whom my Nature is least inclin'd to affect.

Whatsoever inordinate Affection I ever had, or now have, either to my Self, or any Created Object, I do here, in thy Adorable Presence, disavow, and utterly renounce; converting my whole Heart and Love to thy Sacred Majesty; and desiring to honor, and affect, all thy Creatures in thee, [and for thee only.]

I am content (O my God and All!) to leave all, and that all should leave, and abandon, me: Only permit me to live under the Shadow of thy Wings, and to have thee always present with me.

6. Wherein do'st thou most trust, and confide, in dying?

O my Creator! In thy Infinit Mercy, and in the Merits of my Sweet Redeemer, Christ Jesus, is all my Hope and Confidence: And I humbly present this unspeakable Treasure, (I mean, the Death and Passion of my Lord Jesus) before the Throne of thy Justice, (O my dread Sovereign!) as also the Merits and Intercessions of the Immaculate Virgin Mary, and of all thy glorious Saints. Lo, (my Lord!) this is all my Trust, Comfort, and Confidence; here is all my Hope, Riches, and Treasure; and in this I will rejoyce for ever; For of my self, I am miserable, wretched, wicked, having nothing in my Soul to adorn it, or render it grateful to thy immense clemency, and infinite Goodness.

7. [1.] Hast thou not greatly offended me?
[2.] Do's it not much grieve thee? [3.] If
Thou

thou couldst recal it, wouldst thou do it ? [4.] Wouldst thou Confess all again, and that in Public, if it were my will ? [5.] What do'st thou offer in Satisfaction ? [6.] What Penance art thou content to undertake ? [7.] Wilt thou ask Pardon for all thy Scandals ? [8.] If all hearts were thine, as they are mine, how wouldst thou dispose of them ?

1. O most merciful Father ! I confess, I have most grievously offended thy gracious goodness, and that I have often deserv'd Hells eternal punishments : but thy Mercy has spar'd me till this present, to the end I may become converted, and live : Be thou ever bless'd, and prais'd, by me, and all creatures for evermore. 2. I am sorry, and griev'd, to my very soul, that I have offended so good a God ; and that there has been so great a dissimilitude in my Soul with thee, according to whose sacred image it was created. 3. Pardon me (O compassionate Father !) pardon thy now repenting, returning, converted Child : For could I recal, undo, and cancel all the Evil, I have ever thought, done, or said, I would surely do it, tho' the difficulty cost me my Life. 4. And I would most readily re-confess all my Sins, (tho' they are very many, and monstrous) in the Presence and hearing of the whole World, if I understood by thy Deputy, my Ghostly Father, that it were thy Will, and Pleasure. 5. O my God ! If thou demand'st Satisfaction from me, which way shall I turn me ? I will run to my sweet Jesus, and present thee with the precious Merits of his most holy and painful Life, and of his most cruel death.

and Shameful Death, in full Satisfaction for all my Offences. 6. As for Penance, Behold my weak Body, and languishing Soul; inflict on them, what Punishment thou pleasest, only spare me for Eternity. 7. I beseech thee, (O my ever bless'd Creator!) by the Passion of thy Son Jesus, to pardon all the Evil Example, notorious scandal, and bad Counsel, which I ever gave to any Person: And I heartily ask Pardon of all them, who have receiv'd any harm by me, either in Body, or Soul; humbly begging of thee, Sweet Jesu! to forgive, and wash away in thy precious Blood, all these Spots, which by my Fault they have incurr'd. 8. O the only Belov'd of my Soul! had I the disposing of all Hearts, I would most freely bestow them all on thee: Nor would I permit them to be employ'd so much as one moment of time in any other Exercise, than in loving, praising, and magnifying, thy Sacred Majesty.

8' Do'st thou not ardently desire to Love me, to See me, to Enjoy me, and to Please, and Praise, me, as my Bless'd Angels and Saints do in Heaven?

O my Lord! I desire above all things, 1. To love thee for thy own sake, because thou art most worthy to be belov'd. 2. I long, and languish, to see, and enjoy, thy beatifying Countenance; but my own Unworthiness tells me, It is an over high Presumption; therefore I humbly resign my self to thy Holy Will. 3. Yet, (O Gracious Creator!) fain I would Praise, and Please, thee, as those Happy Choristers do in Heaven.

9. [1.] Why art thou afraid to dy? [2.] Did not I dy for thee? [3.] And wilt not thou dy for me?

O my dear Sovereign! When I reflect on my *sinful Life*, I tremble at *Death's Memory*, and *Approach*: But (O dear Jesu!) when I consider thy infinite *Merits*, and *Mercies*, I am comforted, I become confident; and I remain content to dy, whensoever it shall be thy good Pleasure, because thou, being my God, suffer'dst Death, to give me *Eternal Life*.

10. How long art thou content to ly languishing in *Sickness*; and after *Death*, to remain punish'd in *Purgatory*?

Even as long as it shall please thee, (my Lord and Lover!) for in *Sickness*, in *Death*, and after *Death*, I wholly resign, and abandon, my self to thy *Sacred Will and Disposition*.

11. 1. Have I not been bountiful, liberal, and loving, to thee? 2. Hast thou well requited this my Love, and *Liberality*? 3. What Thanks do st thou give me? 4. At least, what do I deserve from thee?

O my Lord! Thy *Liberality*, *Mercy*, *Goodness*, and *Love*, to me (thy most ungrateful Vassal) has been excessive, immense, unmeasurable: And, Alas! I have never requited the least of thy *Benefits* by any faithful *Service*, fervent *Affection*, or sincere *Gratitude*.

But now, (O my Royal Benefactor!) behold I here, 1. Render thee all the humble *Thanks*, *Benedictions*, and *Praises*, I am able. 2. I heartily wish, it were in my *Power* to praise, honor, and

and love, thee with that Purity, Fervor, and Affection, as thou deserv'st, and I desire. 3. Since I know myself to be altogether incapable to pay what I owe thee; therefore, I beseech thee to pay thy self out of thy own infinite Stock of Mercy; and thy Son's immense treasure of Merits. 4. Thy self (O my Sovereign Lord God!) art thy own Praises; and this I offer up to thy Divine Majesty.

12. 1. How much did I suffer on the Cross? 2. For whom? 3. What mov'd me to it? 4. What did I thirst after in dying, and crying Sitio? 5. Compose thy pains with mine; is there any proportion? 6. Will not all this move thee to suffer a little Sickness, and Death, for me?

O my dear Redeemer! I am not able to conceive, much less to express, the dismal torments, thou endur'dst at thy Death. 2. Yet I know, it was all to Redeem Sinners, and my self in particular. 3. And the only motive was the great affection, thou hadst to save my soul; that I might Love, praise, and enjoy, thee eternally. 4. I believe, thy Thirst was after my love, and Salvation; 5. And I wish, that mine may be after thy only Love, and Honor. 6. In thanksgiving for all which thy love, favors, and benefits; and because thou art my God, I absolutely resign myself to suffer, and dy, when, how, and where, it shall please thy divine Majesty.

13. But what if thou art not of the number of my Elect? and that out of my severe Justice I should send thee into Hell fires?

O

O my God ! I renit my self wholly to thee : and were I assur'd of that fearful Separation from thee, yet I would still endeavour to love thee, serve thee, and adhere to thee, during this my pilgrimage on earth, with all possible diligence, sincerity, and fidelity.

14. Do'st thou not much desire in dying, to have the Fruit of the Sacraments, and the Presence, and Prayers, of thy Ghostly Father, and of my Holy Church?

This (O my dear Lord !) is my most hearty Desire : But I prefer thy bless'd Will before both, I care not, how suddenly Death may seize on me, so it finds me not unprovided.

All this (which is by me spoken and answer'd to my Lord and Saviour, with perfect use of Sense and Judgment) I will by his Divine Grace never revoke, or deny ; where, and howsoever, I lead, and end, my Life.

Of all which I take for witness my Lord God himself, (in whole Presence I am) and the whole Court of Heaven ; humbly offering up these my Desires, Intentions, and Resolutions, to the Throne of the Divine Mercy, to be there ratify'd, confirm'd, and perfected, by the Merits of my dear Redeemer Christ Jesus, and by the Intercessions of his, and my, bless'd Mother Mary ; and heartily begging the Assistance of the whole Church, both Militant, and Triumphant, for the full, and perfect, Performance thereof.

Bless'd be my God for ever. Amen.

Pro-

Protestations, to be made by the Sick Person ; either Vocally, if he be able, or else Mentally, being distinctly read, and suggested, to him.

✠ *In the Name of the Blessed Trinity; Father, Son, and Holy Ghost.*

I N. wretched and miserable Sinner, do Protest before *Almighty God*, (who sees the Secrets and Sincerity of my Heart) before you my good Angel, and all the Court of Heaven ; and also before you my Ghostly Father, and Friends, here present :

1. That I have a firm, constant, and settled, Will, and Desire, to dy in the true, Catholic, Faith, and Church, wherein all the Saints are departed : Understanding, and believing, all the Articles of my Faith in that Sense, and Meaning, which my Holy Mother, the Catholic Church, the Spouse of *Christ*, and Pillar of Truth, has, and do's, propose them to be understood, and believ'd.

2. Also I protest, that I do with all my Heart, and Soul, detest all the Sins of my Life past, humbly beg Pardon for all my Commisions against *God*, my Neighbor, my Self, in Thought, Word, and Deed ; and for all my Omissions in observing the precepts of *God*, and his Church, (*The Rule, and Constitutions, of my Profession,*) the works of mercy,

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either

either spiritual, or corporal ; as also for having abus'd the Sacraments, refus'd God's grace, rejected his inspirations, neglected his vocations, been careless in the custody of my heart, and senses, scandalous in my life, and manners, tepid in tending to perfection ; and generally for all my sins, scandals, disedifications ; and for whatsoever I have any way offended my Creators divine Majesty and Goodness, Humbly beseeching him by his own infinite Mercy, by the Merits of my dear Saviour Christ Jesus, by the Intercession of the powerful Virgin *Mary*, and by the Prayers of all the Angels and Saints, that he will be pleas'd to supply all the defects of my Sacramental Confessions ; and that now at last he will furnish me with grace, and strength, to produce this one Act of true and sincere Contrition ; *O my God ! be merciful to me a Sinner ;* In the pronounciation whereof, I could be content, my heart would break asunder with grief, and sorrow, for having offended so infinitely amiable a Lord, and Lover.

3. Also I protest, that I do heartily forgive all such, as have ever any way offended, hurt, or injur'd, me ; and that I most humbly crave pardon of all them, whom I have any way knowingly, or ignorantly, offended, hurt, injur'd, in words, in deeds, or by my bad example : offering my self ready to make them full, and ample, satisfaction to the utmost of my power.

4. Also,

4. Also I protest, that I am altogether incapable to render worthy thanks to the divine Majesty, for his infinite favours, blessings, and benefits, from time to time, in general, and in particular, bestow'd on me his undeserving, unworthy, and ungrateful, Servant; wherefore I do beseech the blessed Virgin, my Powerful Mother, and Patroness, and all the celestial Citizens, to supply this my defect with their more perfect acts of perpetual praises, and thanksgivings. O that I had now as many tongues, and hearts, as there are creatures in the Universe, stars in Heaven, sands in the Sea, Atoms in the Air! how willingly would I employ them all in my Creators, and Redeemers, Praises for evermore: I likewise render most hearty thanks to all such, as have conferr'd any corporal, or spiritual, benefit on me, and to such, as have instructed, admonish'd, corrected me; to all such, as have, and shall, help, assist, and comfort, me in this my Sickness; beseeching the divine Goodness, to give them eternal rewards for their Christian, and Charitable, endeavours.

5. Also I protest, that by God's grace I will dy free from all Despair, and doubt, of the divine Mercy: For tho' my sins are many, and enormous, yet I know, my Creator is more ready to shew mercy, than I am to demand it: and that one drop of his dear Sons precious Blood, shed on the Cross, is abundantly sufficient to redeem me, and all mankind; since therefore all, that is requir'd

on my part, consists in bringing a fit disposition to receive his Grace and Mercy : and that I have at this present a firm desire to dispose myself accordingly, and to serve him, love him, honor him, for the time to come, with all possible fervor, sincerity, and fidelity ; I will cheerfully, confidently, resignedly, remit all to his sacred Will and Providence.

6. Also I protest, that, if thro' fear, faint-heartedness, want of judgment, extremity of pain, or any other accident, or occasion whatsoever, I should fall (which God of his infinit mercy forbid) into any such doubt, or despair, or into any thought, word, or action, displeasing to my dearly belov'd, and ever honor'd, Lord and Maker : I do now at this present, being in full, and perfect, sense, utterly renounce it, recal it, reject it.

7. Also I Protest, that, if (the divine Providence so permitting,) I should have any wicked temptation (of whatsoever kind and nature) suggested to me by my sworn enemy, during the whole time of this my Infirmary, or in my last Agony : I will not yield the least assent thereto, either tacitly, or expressly, either by signs, or by gestures : and I do now for then revoke, annul, and abhor, any such thoughts, temptations, and suggestions, being desirous, and resolv'd, to adhere only to God, my Creator, so long as any breath shall remain in my body, and to be faithful to Him, even till my last Gasps.

8. Also I protest, that (since my good God has

has promis'd to give his grace to all such, as do, what lies in them to get it, & that his gate of mercy is never shut against an humble, and contrite, Soul:) I do confidently hope, and hopefully desire, and desirously expect, to have both Grace in this world, and Glory in the next, by the merits of my blessed Savior's bitter Passion, and by his holy Mother's, and Saints, powerful Intercession; whose Prayers I beg, whose happiness I congratulate, whose perfections I emulate; and to whom I do now, for the hour of my death, most humbly supplicate, that they will then obtain for me a lively Faith, a constant Hope, an ardent Charity, a courageous Fortitude, a profound Humility, an invincible Patience, and all such other Virtues, as will then be most necessary for me: saying to them (now for then) with heart and mouth.

O all you glorious Angels, and Saints, of Heaven; especially you, O sacred Virgin, Mother of Jesus, and you my particular Patrons, N. and N. and you my good Angel! intercede for me in that dreadful hour, that I may depart this World in my Creators grace and favour.

9. Also I protest, that, tho' the weakness of my nature be so great, that I even abhor suffering; yet in Spirit I embrace this Cross, this Sickness, these Pains, as tokens, and pledges, of the divine favor, and affection: and do submit my self to live, and dy, and suffer, in what measure and manner shall be most conformable to his holy pleasure and honor.

A a 3

10. Lastly,

10. Lastly, I commend my Soul to God my Creator, who made it of nothing : to Christ my Savior, who redeem'd it with his Blood : to the Holy Ghost, who espous'd it to himself, and sanctify'd it in Baptism : protesting, that, when in my last Agony I shall be unable to employ my tongue any longer in praying, and praising, the divine Majesty, I desire still in mind to be firmly united to him : offering (now for then) my Agony, my Sweats, my Sufferings, to be joyn'd, and united, to the bitter Agony, bloody Sweatings, and dolorous Sufferings, of my dying Savior *Jesus Christ*, for the remission of my Sins, and for his eternal glory : whose holy Name be sanctify'd, whose praises be celebrated, whose Will be perform'd in Earth, as it is in Heaven, by me, and all creatures for evermore.

Exercises for the time of Sickness.

THE best, and easiest, Exercise for a Sick Person is a frequent repetition of pious, and fervent, Ejaculations, Acts, Aspirations, and Elevations of his Soul to God, be they never so short, plain, and simple : let him therefore make use of some of these Acts following, relishing them silently in his Heart, or sweetly breathing them forth of his Mouth, without any violence, or over-binding himself to long attention,

Acts

Acts of Contrition.

O Sovereign Goodness ! how it grieves me to have, offended thee ! were I again to act over my life on the Earths Theatre, how warily would I walk in thy presence. *O my Lord !* I utterly detest all my past Sins : and humbly acknowledg, that I justly deserve these present pains and punishments ; but *O* spare me for Eternity.

Let him frequently (during the time of his Sickneß) make this short Act following of true Contrition.

O my God ! For thine own sake, whom I love above all things, and because Sin is most displeasing to thy divine Majesty, I heartily detest all my impieties, humbly demand thy Pardon, and promise to amend all, that is amiss.

2. *Acts of Faith.*

I Believe, Lord ! and neither doubt, nor dispute, of any thing, that thou hast reveal'd, and thy Church defin'd ; If I err in my Belief, (*O Blessed Father, Son, and Holy Ghost*) thy self hast deceiv'd me, who hast confirm'd my Faith by so many wonders and miracles, which could be wrought by none, but thy self : and since all deceit is far from thee, surely all error is far from me,

I believe, Lord ! help my unbelief,

I believe, that thou art most just, and that thou hast all right to chastise me with this present sickness.

I believe, that thou art infinitely powerful, and canst cure, or kill, at thy pleasure.

I believe, that thou art sovereignly Merciful; and that thou wilt pardon my Sins, protect me from my Ghostly enemies, and bring me to thy self, by such means, in such manner, and at such time, as is most pleasing to thy own divine will and liking.

3. *Acts of Hope and Confidence.*

O My God! the only Desir'd of my Soul! I most heartily confess, and acknowledge, that thou hast provided for me in so convenient a manner, both in prosperity, and adversity, in health, and sickness, in body, and soul: as no other wisdom, but thou only (*my sweet Lord and Maker! the increated Goodness, and wise Disposer of all things!*) could have effected.

To thee therefore (*O my God and my All!*) I commit my self, and all, to be dispos'd of now, and ever, as shall be most agreeable to thy own honor, and glory, and most conformable to thy eternal, just, and equal, will, and providence.

I hope, (*O my Sovereign Lord God!*) that this moment of pains, and sufferings, will be soon chang'd into an Eternity of happiness, and comfort.

I trust, that my now languishing, and dying, body shall be one day rais'd to glory, impassibility, immortality.

I cheer-

I cheerfully expect to have this poor, imprison'd, soul of mine call'd up to see, enjoy, and contemplate, thy amiable, and beatifying, countenance for evermore.

4. *Acts of love.*

O Eternal Father! thou hast given thy Son to me; and behold I give him again to thee, together with my whole self, and all, that I have, am, and can; my Love, my Life, my Liberty, my Heart, my Soul, to please, and honor, thee for all future time and Eternity.

O my Lord! I love thee heartily; and (during the short remainder of my life in this world) I will serve thee faithfully; not so much of Obligation, as of Election; not so much for my own comfort, and profit, as for thy will, and pleasure; not for the delight, I take in thy loving service, but for the desire, I have to please thee: not as a servant, bond-slave, or hireling, but as a Free-man loves his Friend, as a Child his Father, as a Spouse her Bridegroom: not only out of gratitude for receiv'd benefits, but also, and chiefly, because thou art my God of infinite perfection in thy self, and of infinite affection towards me.

O God of Love, and Love of my Soul! what do I desire in Heaven, or expect from Heaven; and what do I long for on Earth; but thee, the only object of my affections, the only aim of my pretensions, the only desire of my heart, the only delight of my spirit!

Come,

Come, O my blessed Lord and Lover! and take full possession of my Heart and Soul: transform me into thy love, and conform me to thy Will. Let thy will be the only desire of my heart, and let thy Love be the only life of my Soul, and lease of my life; that when I leave to love, I may cease to live, &c.

5. *Acts of Resignation.*

*Take Examples from CHRIST
in his Agony.*

O My All-powerful Father! If I must needs drink of this bitter Chalice, (endure this long, and tedious, Sickness, suffer these sharp, and severe torments,) thy holy Will be done.

From Job on his Dunghil.

Thou (O Sovereign Lord!) who art the bountiful bestower of all blessings, and thou maist justly withdraw, revoke, and retake, them at thy own will and pleasure; be thou bless'd, and prais'd, for evermore.

From St. Paul, prostrate on the ground.

Lord! What wilt thou have me to do? What is thy Holy Pleasure? behold thy Servant, ready to accomplish it.

Aspire

Aspire frequently to God, and resign up all willingly to him, in this, or the like, sort :

WERE I master of all bodies, and souls, I would presently give up to thee, (*Great Lord of Heaven and Earth !*) all my right and title ; and were it in my power, I would make of each body an instrument to please, and praise, thee, and of all souls as many Paradises to lodge, and love, thee.

Come what will, (*O my Creator !*) I will place my hopes in thy infinit mercy, and in thy Sons abundant Redemption : And my perpetual Song shall be, *O Lord be merciful to me a Sinner ! Blessed be my God for all, and in all : Live Jesus, by whose death I live, and for whose love I am willing to dy, &c.*

O when shall I take as much pleasure in *suffering*, as I have done in *sinning* ! O that I could entirely resign my whole self, Body and Soul, in Life or Death, for time and eternity, to be dispos'd of according to thy Divine Will and Pleasure ?

O that I could in every moment of time pronounce with heart and tongue, *Live Jesus only*, whose Will be accomplish'd, whose Name be sanctify'd, whose Praise be publish'd, in all, by all, above all, &c.

6. *An Act of Purity of Intention,*

O Eternal Lord God ! Thou hast created me to serve thee only, redeem'd me to

to love thee only, and now inspir'd me with a will, and desire, to please thee only, during all the remaining days of my life : And behold, my hearty, and humble, desire is to serve thee, love thee, and please thee, purely, perfectly, perseverantly.

Reform therefore, I beseech thee, my sinful life, conform my stubborn will, Deiform my sinister intention, change, and transform, my spirit into thine ; that all my thoughts, words, actions, pretensions, and these my present pains, sufferings, and sickness, may be presented to thy sacred Majesty with such purity, perfection, and perseverance, as thy Love deserves from me , and mine desires for thee.

7. *An Heroic Act of highest efficacy ; containing a Contract between the Soul and her Creator : Which being made devoutly at the beginning of any dangerous Sickness, and frequently iterated, during the intervals thereof, must needs afford exceeding great comfort in Deaths last hour, and Agony.*

O My God, my Lord, my Creator ! from whom, by whom, and in whom, I, and all things, live, move, and have a being ! I rejoyce, at what thou art, as if it were all mine ; and I offer, what I, and all creatures, have, and are, as being all thine.

Behold, (O Heavenly Father !) I, thy poor Child, and unworthy Creature, do here with
all

all poſſible ſincerity, ſubmiſſion, and devotion, make this preſent Contract with thy Sacred *Majeſty*, to be thy faithful ſervant and bondſlave for evermore; intending hereby, that each remaining moment of my life, and all, that is within me, without me, about me, may henceforth inceſſantly bleſs, and praife, thy holy Name, and accompliſh thy moſt juſt, and holy, Will in all things whatſoever.

And for this end, I do now enrol this Oblation, Donation, and Reſignation, of my whole ſelf to thy divine Majeſty in the very Center of my Heart, and Soul, with ſuch Intention, Force, and Efficacy, as thou (*O my all knowing Lord God!*) canſt comprehend to be the very beſt, which I thy poor creature am capable to perform, without any reſervation, reſtriction, or contradiction whatſoever. I deſire alſo (*O my Creator!*) to make this Contract with thy ſacred Majeſty in the beſt manner, with moſt proper words, in the fitteſt terms, and with ſuch ſignificant clauses, and conditions, as it ought, and may be perform'd.

In Confirmation whereof, I produce as witneſſes, the ſacred Virgin, Queen *Mary*, my Angel-Guardian, my particular Patrons, and all the celeftial Citizens, humbly imploring the aſſiſtance of their Prayers, for the performance of this my hearty Oblation of my whole ſelf purely, and entirely, to thy divine Majeſty, which I beſeech thy infinite goodneſs, and mercy, to receive from my Hands, and Heart,
and

and to seal it in Heaven, that it may be there warranted, and confirm'd for evermore.

And because the necessities, frailties, and infirmities, which accompany this my Pilgrimage, (and which will probably most of all overwhelm me in death's Agony) permit me not (according to my desire) to be always employ'd in thy praises: therefore I now, prostrating my self before thy Throne of Majesty; whom I reverently Adore with the greatest Affection, that thou (*O my Lord God!*) know'st, may be given by any Creature; and to whom I offer, in supply of my own unworthiness, all the ardent affections, mental excesses, supernatural jubilations, and amorous unions, of all devout Souls in Heaven and Earth, (as tho' I felt them all in my own heart) humbly express this my present Covenant, Contract, and Agreement, with thee, my Sovereign Creator, Father, Son, and Holy Ghost, in this manner:

That as often as I shall either Interiorly, or Exteriorly, either in Heart silently, or with my Tongue verbally, think, or say, any of these things following;

I Adore, I Thank, I Offer, I Resolve, I am Sorry, I Desire, I Resign, I Believe, I Hope, I Love, O my Lord, O my Jesu!

And so passing no further, shall there end: My intention is, to make as perfect an Act of Adoration, Thanksgiving, Oblation, Resolution, Contrition, Petition, Resignation, Faith, Hope, and Charity, as is possible for any Creature to make.

And

And I do now for then declare, denounce, and testify, that my will, and desire, is (whensoever I shall think or pronounce any of the words aforesaid) to make, exercise, and perform, all the Acts, contain'd in this Book ; in all the devout Books, that ever were, or shall be written ; and which the Blessed Virgin, Angels, and Saints do, and shall do, in Heaven for all Eternity.

Receive, and ratify (*most gracious Sovereign!*) this my humble Act, Contract, and Covenant, as to all and each one of its Branches, and members, and whatsoever is therein explicitly, and implicitly, included : receive it as a pledg of my hearty desire to serve, praise, and honor, thy divine Majesty, purely, perfectly, eternally. Receive it once for all, which I wish to present to thee every moment, and minute, to produce as often, as I breath, and to iterate as frequently, as any Act can possibly be repeated, and multiply'd : And I invite, and conjure, all the celestial Spirits, and faithful Souls, to sacrifice to thy sacred Majesty more perfect Holocausts of praise and benediction for evermore.

In this manner a pious Soul may incessantly praise, and please, God ; and with little labor acquire much merit : For having once sincerely made (and daily, weekly, or monthly repeating) this Act, according as it is here largely describ'd ; it may hourly be practis'd with great ease, and comfort, by the meer direction

rection of the mind, and simple reflection of the Spirit towards God; on all occasions; and in whatsoever company, and employment.

OF all other Devotions the use of a Crucifix is chiefly to be recommended to a sick Person: Kissing it, Embracing it, speaking sometimes to the Crucifix, sometimes to his own Soul. Nothing is more easy, nothing more pious, nothing more profitable: For in the contemplation of that Sacred object, you may with great facility adore, praise, bless, thank, invoke, the divine Majesty, and admire his infinite mercy, love, and liberality, in this, or the like, manner, as his Holy Spirit shall suggest to you.

O holy Cross! O deep Wounds! O sacred Blood! O cruel Sorrow! Dear Lord, at how dear a rate hast thou bought me? O sweet Jesu! be to me a Jesus! Let not the Soul perish, which cost thee so great a price! Destroy not thy own workmanship! Lose not thy own labor, pains, and passion.

O Jesu! Thou art my Friend, and my Physician: my Lord and my Love: my Portion and my Possession: my Peace and my Patience: my Light in Darkness; my Health in Sicknes; my Comfort in Sadness; my Plenty in Want; my Life in Death; my Heaven in Purgatory; my God, and my All, for time and Eternity.

A larger Exercise in Contemplation of the Crucifix. Fixing your Eyes on the Crucifix, or taking it reverently into your hands, and
humbly

humbly embracing it with an ardent desire to honor, imitate, and conform your self, as far forth, as God shall enable you, to the last thoughts, words, and affections, of your dying Saviour: Read (or cause to be read) this following Exercise, Leisurely, distinctly, and devoutly; ruminating on each point, and relishing every aspiration, and affection.

The first Consideration.

ALl Christs Actions are our Instructions; and as his life is the prime exemplar of holy living, so his Death is the perfect pattern of happy dying; which he exhorts all Christians to imitate, saying; *Take up your Cross, and follow me.*

O My Soul! how ill have we imitated our sweet Savior in our life, manners, and conversation? Let's (at least) strive to imitate him in his death, by taking patiently this present Cross, which he lays on our shoulders, and following him cheerfully to Mount Calvary.

O Jesu! my Redeemer, and the Worlds Savior! how happy are they, who are enabled by thy Grace to imitate thy Virtues; who desire to live only for thee, and are ready to dy with thee; who live in thy friendship, and dy in thy favor.

O Glorious Son of God! Thou wert incarnated, and Crucify'd, for my ungrateful Soul:
O that I might be martyr'd, and crucify'd, for
 B b thy

thy sake; to the end I might be conformable to thee dying, tho' I have been so unlike to thee in living.

O my dear Savior! tho' my Soul is not forc'd out of my body by such a violent death, as thine; yet imprint in it, I beseech thee, such sweet thoughts, and affections, as thou felt'st, when thou dy'dst for my sake.

The Second Consideration.

JESUS dy'd willingly, patiently, resignedly.

O *My God!* Give me health, or sickness, give me life, or death, give me, whatsoever thou pleasest; not my will, but thine be done.

O Jesu! By vertue of thy perfect Resignation to the divine Will strengthen mine in deaths Agony. Behold, I bind my self to that bless'd conformity of thine to thy heavenly Father; and in union thereof I most willingly embrace the design, thou hast over me, be it for life, or for death.

O my Savior! Thou, being God's innocent Son, dy'dst in the flower of thine age: and shall I desire long life, who am a sinner, a rebel, a criminal? I yield, *Lord!* I yeild, and submit to deaths Summons. Farewel Earth: farewell world; farewell this Vale of tears and miseries! Heaven is my happier home; Paradise is much more pleasant and agreeable; and death is my way to it.

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The Third Consideration.

JESUS pray'd for strength, succor, and courage, in his deaths Agony.

O *My Eternal Lord and Lover!* Behold thy poor child encompass'd with miseries, and calamities, on every side, knowing not what to choose, or desire, but only the accomplishment of thy most just Will! O forget not thy creature in his greatest necessity.

Thou art graciously pleas'd (*O Compassionate Creator!*) to take pity on the fowls of the Air, and beasts of the Earth, and to succor them in time of their need: O refuse not thy favors to a Soul, stamp'd with thy sacred image, and resemblance; but pity me, succor me, comfort me, and protect me from the hands, and power, of my Enemies.

Ah! *my Jesu!* my glass is almost run out, my senses fail me, my strength decays, my breath is almost spent? O do not thou forsake me, (*dear Jesu!*) when all things else shall leave, and abandon me.

The Fourth Consideration.

JESUS dying wept for my Sins, and pray'd to his Father for their pardon.

O *My Soul!* Shall thy Savior alone be sensible of thy sinful condition, and remain'st thou insensible of thine own? O *Jesu!* I will surely weep, as well as thou; and O that

that my Heart could cleave in pieces with sorrow for all my impieties.

O my God! It grieves me to have offended thee, being what thou art, an infinite, essential, immense goodness! Ah! wretch that I was! were I again to begin my life, how differently would I lead it, from what I have done?

I have grievously sinn'd against thee, my good God, I humbly acknowledg it, heartily crave thy pardon, and hopefully offer up to thy Throne of Mercy the tears, prayers, and sufferings, of thy belov'd Son, my sweet Savior Jesus, for a supply of my want of Sorrow, and Contrition.

The Fifth Consideration.

JESUS dying pardon'd his Enemies, lov'd them, pray'd for them.

O *Jesu my Savior!* In honor of this thy fervent Charity, I freely forgive all them, who have ever offended me in my whole life time.

It now heartily grieves me, that I ever hated them: and were they here present, how humbly would I embrace them, and beg their pardon?

Give them (*O my God!*) thy Grace in this world, and thy Glory in the next.

The Sixth Consideration.

JESUS amidst his cruel sufferings, and in death's Agony, conform'd himself absolutely to his Fathers Will.

O *Jesu!* I desire not to be freed from my pains; but to be furnish'd with patience to endure them, as long as thy Providence shall be Pleas'd to prolong them.

I wish neither health, nor sickness, neither life, nor death; but all, I aim at in time, and eternity, is the full accomplishment of thy most just, and holy, Will: choosing rather to obey thee, than to be exempt from suffering. Is it thy divine pleasure, I shall ly thus languishing till Dooms-day; *O my Lord!* it is also my will and pleasure: Wilt thou, that I dy presently! *O my God!* I most willingly accept it, even at this instant.

O eternal Father! ever bless'd, and prais'd, be thy sweet Name, and Providence, for all the sufferings, sicknesses, calamities, I ever endur'd, since I had a being: Receive them (*O Lord!*) together with these afflictions, I now feel, and those, I shall feel at the departing of my Soul out of my body, (which I humbly unite to them of my dear Savior dying on the Cross,) for the expiation of my crimes, and satisfaction for all my impieties.

The Seventh Consideration.

J E S U S dying look't on, and discours'd with, his Sacred Mother, and *S. John.*

O *Incomparable, Powerful and Compassionate, Virgin!* Mother of *Jesus,* Mother of Mercy, Mother of Power, Mother of all Mankind,

kind, and my Mother, by my particular Choice, and Election ! I now humbly, and earnestly, call, and cry, to thee, to deliver me (by thy Prayers and Patronage) from my dreadful Enemy, to obtain for me Pardon and Remission of my Sins, and to assist me in my last Passage, Conflict, and Agony.

O ye Heavenly Spirits, and Holy Saints ! Noble Angels, Glorious Apostles, Triumphant Martyrs, Sacred Doctors, and Confessors, Pious Widows, and Pure Virgins ! who securely possess that Happiness, to which my Heart, and Soul, incessantly aspire : Intercede for me, that I may also be with you an happy Sharer, and Partaker.

O Blessed Saint N ! whose Name I receiv'd at my Birth, and in my Baptism : Let me receive thy Succour at my Death, and in my Agony.

O my good Angel Guardian, my Honor'd Prince, and Protector ! Be pleas'd to assist now thy poor, feeble, and fainting Pupil : Stand by me, O Valiant Champion ! fight for me, and defend me from the Fury of my now most busy Enemy, and conduct my departing Soul to its eternally prepar'd Habitation.

The Eighth Consideration.

JESUS dying (*with Head humbly inclin'd*) ador'd the Sacred Trinity.

O *Adorable Father, Son, and Holy Ghost ! Sacred Deity ! Undivided Trinity !* Thou art

art my Creator, and I am thy Creature;
Thou art my Lord, and I thy Servant; Thou
art my dread Sovereign, and I thy Victim, and
Sacrifice, consecrated to thy only Majesty,
Thou hast all absolute Power and Dominion
over me, and I have no Power of my self.

I humbly Adore thy Divine Greatness, Power, Sovereignty and heartily Confess my own Weakness, Poverty, Nothing.

Alas! How strangely have I hitherto forgotten, mistaken, misunderstood, the World, my Self, and all sublunary Things? My Eyes are now open'd, and I perceive my self to be a poor, wretched, dying, Creature.

The Ninth Consideration.

JESUS dy'd in an Extasy of Divine Love,

A *H, my God!* Tho' I have not liv'd in thy Love; yet, let me (at least) dy in it. O that I might breath out my Soul in an Extasy of Sacred Love; and that my last Sigh in this World might be an ardent Act of pure, perfect, and extatical, Affection!

Live my Lord Jesus! Ever happy, ever triumphant, ever glorious, in thy own Divine Essence, Attributes, Perfections!

O my God and my All! Nothing more but thy self! Ah! when shall my languishing Soul see thee, embrace thee, enjoy thee? When shall my whole Employment be to praise thee, love thee, be united to thee, uninterruptedly, incessantly, eternally!

The Tenth Consideration.

JESUS dying recommends, and resigns, his Soul into the Hands of his Heavenly Father.

INto thy Hands, O my Lord! I also recommend my Spirit: Thou (O Heavenly Father!) art its first Beginning; and O, let it sweetly return to thee, as its final End, and only Felicity! I am all thine (O my merciful Creator!) by all manner of Titles; and behold, I give my self to thee in all manner of ways: O do not now reject me, but receive me, possess me, and take me totally to thy self for evermore.

O how it now grieves me to have given my Soul to any other, than thy self, (O my Sovereign Lord and Lover!) to whom it only appertains?

Oh! how earnestly do's my Soul desire to be dissolv'd, that it may come to thee, (my sweet Saviour!) Yet not my Will, but thine be done, in this, and all things whatsoever! Let it be (Lord Jesus!) how, where, and when, thou shalt be best pleas'd.

When the Sick Person feels his Strength begin to decay, let him commend his Soul to his Creator, in these following Ancient Prayers of the Church.

O My Sovereign Lord God, whose Mercy is Infinite! O Glorious Trinity, Father, Son,

Sen, and Holy Ghost, who art Goodness it self! Have Mercy on me, a miserable Sinner. *O most loving Father!* take pity on thy poor Child, and forsake me not in this my last, and greatest, need.

O sweet Savior Jesus, Son of the Living God! I beseech thee by the Virtue of thy most blessed, and bitter, Passion, grant me thy Grace, give me a Pardon of my Sins, and vouchsafe me a Portion of thy Glory: I challenge not (*dear Lord!*) a Place in thy Heaven for any Worthiness of my own Merits; for, *Alas!* I am but Dust and Ashes: but for thy Passion's sake, whereby thou wert pleas'd to redeem me, miserable Man, and to purchase Heaven for me, at the Price of thy precious Blood. I beseech thee therefore (*O Jesu my Saviour!*) by thy sufferings on the Cross for me, especially at the Hour, when thy blessed Soul left thy Body, have Mercy on my poor Soul at the time of her Departure.

When he draws nearer his End, he is chiefly to make use of short, and pithy, Aspirations of Love, Desire, &c. As for Example;

O My Lord! I love thee, I love thee, and I wish, I could love thee more.

As the fainting Heart desires the refreshing Fountain, so do's my Soul thirst after thee my Savior.

I thirst

I thirst, *Lord!* and thou only canst quench my thirst.

Lead my poor Soul, (*O my all powerful Creator!*) out of this loathsome prison; that it may love, and Praise, thee for evermore.

O beautiful *Jesuralem!* my happy home! when shall I come to live, and lodge, in thee?

O ye bless'd *Quires of Saints and Angels!* who perfectly injoy God, and unweariedly intone his Eternal praises! when shall I come to love, and laud, my dear Lord with you?

O Sacred Virgin *Mary!* Mother of Power, pity, and compassion! be thou now to me a Mother, and take care of thy weak child.

O my glorious Patrons! be pleas'd now to remember me, to assist me, to Pray for me.

O my good Angel! pity me, Protect me comfort me, strengthen me, in this hour of my Agony.

Take courage, my poor Soul! take courage; Eternity comes on, our misery, and sorrow, will soon have an end, and our peace, and Plenty, is beginning without end.

Frequent these in the time of your Health, that they may occur easily to your Memory in the time of your Sickness: and then ruminate them sweetly, quietly, and discreetly, according as your Soul shall relish them, without Violence, Eagerness, or Anxiety.

An Exercise of Holy Dying, consisting of 4 Acts.

Four things are requisite to dy well: 1. *A Spiritual Death to all Creatures.* Strive then (*O my Soul!*) to deny thy self in all things, and to dy to thy self, and to the whole world, in Love, and Affection, that thou may'st live to *God* only, who alone can comfort thee in Dying, and content thee after Death. Thou wilt find it no trouble to leave, what thou do'st not inordinately love. And what is it thou so lov'st? find it out, and forsake it; leaving that, and all, to find one, and all; and aspiring often: *What do I hope for in Heaven? and what do I look for on Earth? O my God, and my All! be thou all mine, and let me be all thine; and let all other things go which way they will.*

2. *A cordial and profound Humility.* This gives the greatest Grace to the Living, and Comfort to the Dying. Proud Spirits are always in Extreame; either they dy blindly presumptuous, or, Death opening their Eyes, they fall into Despair at the sight of their miserable Estate. *O my Soul!* humble thy self, since thou hast nothing to be proud of: For, Alas! what wert thou before thy late receiving of a Being? What hast thou, which proceeds not from thy Creator's Bounty? Why then art thou proud of it, as if it were thine own? What hast thou receiv'd, which thou hast not abus'd? What sinful Soul would not have been a Saint, had it receiv'd such Favors, as thou hast misemploy'd, and bury'd? How long ere this might'st thou have most justly been

been hurry'd head-long into Hell-Fire for thy Pride, and Impiety; since the damn'd Spirits, who there are, and shall be, eternally tormented, sinn'd but once only in Pride, and thou so often; since they had something, to be proud of, and thou nothing; since their Sin was only in Thought, and thine also in Word and Work? *O my God!* I acknowledge Hell to be my Center, and the Place, which is proper for the Entertainment of so perverse a Wretch; and should'st thou send me thither, thou art Just, & Righteous are thy Judgments.

3. *A Firm Confidence in God.* Let not Humility hinder your Confidence in the Divine Mercy and Goodness; for by this token it will be easily known to be false, and ill grounded. Yet trust not in your own Merits, good Works, good Life, good Will: But, [1.] In the Infinite Goodness and Mercy of God. [2.] In the abundant Merits and Redemption of Jesus. [3.] In his sweet Promises of Pardon and Protection. [4.] In the Prayers and Patronage of your *Mother of Power*, and particular Patrons. [5.] In the Custody of your good Angel. [6.] In the Participation, and Union, you have with the Church Militant, and Triumphant. And, (*O my Soul!*) is not this enough? *Lord!* I am thine, I trust in thy Mercy; and if thou kill'st me, yet I will still hope in thee.

4. *An entire Resignation to the Divine Will, and Disposition, in all things for Time, and Eternity.* *O my Soul!* This is the Act of Acts at
the

the dreadful Hour of Death; and, (*O my Lord!*) I offer up my self to endure all Pains, Disgraces, and Desolations, in this Life; and to suffer all Punishments in *Purgatory*, and in Hell it self, (if thy Justice will have it so) in the next Life: Not reflecting, what shall become of me, either in this my Sickness, or in my Life, or after my Death; but leaving all to thy Sacred Will, and sweet Disposal.

When the Sick Person is in his last Agony.

The Priest, or Charitable Assistants, should suggest to him some of these Devout Words, Thoughts, and Considerations.

1. **T**AKE Courage, (*Dear Christian Brother or Sister!*) suffer patiently for a little while, that you may be happy for all Eternity.

2. *Christ Jesus* dy'd for you; and be you content to dy for him.

3. Tho' your Sins are great, yet greater is *God's Mercy*.

4. Tho' your Tongue is put to Silence, yet let your Heart speak affectionately to your sweet Saviour. *O Jesu! thy Will be done. O my Lord! I love thee, I adore thee, I thank thee &c.* And I beseech thee, (*O my Merciful Creator!*) that every Sigh, every Thought, every Eye cast up to Heaven, may be acceptable to thy Sacred Majesty, according to that irrevocable Covenant, Contract, and Intention, which I formerly made, and here humbly renew, in thy Divine Presence.

When

When the Agony is of long Continuance, it may be very profitable, comfortable, and convenient, to read over the Passion of our Saviour, or some Passages thereof, so it be done, 1. Discreetly, without troubling or disturbing the Sick Person. 2. Distinctly, not in an over high Tone, loud Voice, or eager Precipitation. 3. Devoutly, to move his Affection. 4. Deliberately, and with certain Pauses, and Interruptions; staying on such Points, and Passages, as may touch, pierce, and comfort, him. As for Example:

ARe you desirous (*my dear Brother!*) to entertain your departing Soul with the Memory of your dying Redeemer? Lift up then your Heart sweetly, and quietly, to your Saviour, whil'st I shall recite, what he did, said, and suffer'd for your sake.

The Passion of our Lord Jesus Christ, according to S. Luke.

With desire have I desir'd to eat this Pasch with you, before I suffer. Mark these ardent and affectionate Expressions of your dear Redeemer: He has still for you the same Love and Desire; and his Will is, that you shall celebrate this Pasch with him eternally in his Happy Paradise.

This is my Body, which I give for you: If your Blessed Saviour has given you his Body, give yours to him, and be content in your Sufferings.

I prepare for you a Kingdom, that you may eat at my Table. O comfortable Sentence! 'Tis for

for you, that this Kingdom is prepar'd ! Pass to it cheerfully, courageously, confidently.

O my Lord ! I am ready to accompany thee into Prison, and to Death. O the admirable Courage of St. Peter ! Say you the same, and you will dy resignedly.

Pray that you may not enter into Temptation. Reflect on these Words ; and since *this* is a time of Temptation, elevate to God your Heart, that you may be deliver'd.

He pray'd on bended Knees. Behold a rare Example : Do you imitate it in Desire and Affection, and permit not your Spirit to be born down with the Sufferings of your Body.

O Father ! If thou pleasest, let this Chalice pass away from me ; yet not my Will, but thine be done. O how comfortably should you repeat this Prayer of your agonizing Savior ? Speak it in your Heart, and unite your Thoughts to those of your sweet Jesus.

Being in his Agony, he pray'd more ardently. Behold Jesus in the same Condition with your self, Pray then, pray heartily, ardently, perseverantly.

And his Sweat became like Drops of Blood, trickling down on the Earth. This bloody Sweat will wash away your Sins, sweeten your Pains, and smoothe your passage to Eternity.

Judas came up to Jesus, and Jesus kiss'd him. Comfort your self in Christ's kissing Judas : Ah ! shall not you hope to obtain his kiss of peace in Heaven, since you dy in quality of his faithful friend and favorite ?

Jesus

Jesus look'd back on Peter, after he had deny'd him. O sweet words ! and can you doubt, but that Jesus beholds you, lying now on your Death-bed, humbly adoring him, heartily confessing him, and ardently loving him?

These, and the like, devout, and pithy, Reflections, and Applications, may be made on the reading of the Passion : which surely cannot but afford much comfort to the agonizing person, and edification to the assistants.

Holding the Crucifix before him.

ADore you dear *Saviour*, dying on the *Cross* for you : and trust in his infinite merits, and mercies.

Kiss these sacred *Wounds*, hide your self in these *holes of the Rock* ; and rest here secure against all your enemy's deceits, and stratagems.

Offer up the death of *JESUS* to his eternal Father ; and desire, that yours, being thereto united, may become pleasing to his divine Majesty.

Say with the *Publican* ; O my God ! be merciful to me a Sinner.

Cry out with the *Blind man*, O *Jesu* ! thou Son of *David*, take pity on me.

Profess your Faith with *S. Thomas*, O my Lord, and my God.

Animate your Hope to say with me : I hope I shall soon see Him in Heaven whom I now contemplate fastned to the *Cross*.

Excite

Excite your Charity with S. Paul: *I desire to be dissolv'd, and to be with Christ.*

Address your self to the Eternal Father with the words of dying Jesus: *O my Father! into your hands I commend my Spirit.*

When the Sick Person draws so near towards his Death, that no further Applications can be made to him, let the devout Assistants charitably pray for him in this, or the like manner:

O Most compassionate Jesu! Take pity on him.

O Jesu! the Redeemer, Lover, and Life, of Christian Souls: *Have mercy on him.*

O Jesu! the sweet Comforter of all desolate, and distress'd, Sinners: *Comfort, encourage, and strengthen, him.*

O holy Mary! the Refuge of Sinners: *Pray for him.*

O Mother of Mercy! Mother of Grace! Mother of Jesus! Mother of Power! *Pity him, protect him, defend him, assist him, in this his greatest extremity.*

O glorious Saint Joseph, the nursing-Father of Jesus, and Virginal Spouse of the Virgin Mary, *Pray for him.*

O Angelical Spirit! who hast been hitherto his faithful Guardian! *Do not now abandon him, but conduct his soul to its prepar'd place of eternal rest, and happiness.*

O all ye holy Saints, and Angels! and you St. N. his special Patron, *Receive him into your happy company.*

C a

O Jesu!

O Jesu ! be thou to him a Jesus, and save him.

A Prayer to God the Father.

O Father of Mercies, and God of all Comfort ! we most humbly address our petitions to the Throne of thy divine Clemency, in the behalf of this our languishing Brother ; beseeching thee by the immensity of thy Mercy, and by the infinity of thy Sons merits, to pardon his sins, to mitigate his pains, to arm him with patience, to furnish him with perseverance in thy Grace, and Love, till his last Gasps, and then to receive his departing into thy paternal care, and protection.

A Prayer to Christ Jesus.

O Lord Jesus Christ ! who wert mercifully pleas'd to suffer an ignominious Death on the Cross for the Redemption, and Salvation, of Mankind ; we most humbly beseech thee to interpose the Sweat of thy Agony, and the Blood of thy Passion, between the severe Justice of thy Eternal Father, and the grievous Sins and Offences, of this thy poor Servant : And deliver him in this Hour of his Death from all such Pains and Punishments, as he may fear to have justly deserv'd.

A Prayer to the Blessed Virgin.

O Sacred Mother of Jesus ! by that Sword of Sorrow, which pierc'd thy tender Heart,

Heart, when thou ſtood'ſt by thy dear Son, hanging on the Croſs, heard'ſt him uttering his laſt Words, and beheld'ſt him giving up his Ghoſt: We beſeech thee to aſſiſt alſo this thy dying Child with thy Prayers, whom his Brother Jeſus recommended then, and there, to thy peculiar Care, and Cuſtody, ſaying; *O Woman behold thy Son!* Turn thy Eyes of Pity, and Compaſſion, towards him, (*O bleſſed Mother!*) in this his extream Miſery and Affliction; and leave him not in this his laſt, and greateſt, Neceſſity; *O Clement, O Pious, O Sweet Virgin Mary!*

When the Agonizing Perſon is ready to expire.

DEpart, *O Chriſtian Soul!* Depart in Peace out of this World: In the Name of God the Father, who Created thee; In the Name of God the Son, who Redeem'd thee: In the Name of God the Holy Ghoſt, who eſpous'd thee; In the Name of the Angels, Arch-Angels, Thrones, Dominations, Principalities, Powers, Cherubins, and Seraphins; In the Name of the Patriarchs, Prophets, Apoſtles, Martyrs, Confessors, Monks, Hermits, Virgins, Widows, and all the Saints of Paradife. Let thy Place be this Day in Peace and thy habitation in the holy Sion.

O God of infinite Goodneſs, Clemency, and Sweetneſs! Who art graciously pleas'd (out of the Greatneſs of thy Mercy) to pardon repentant Sinners: Behold this thy poor Creature

ture with the Eyes of thy wonted Pity, and Compassion; and grant him the general Pardon, which he most heartily desires, and we most humbly beg for him. O Lord! redress the Losses, repair the Breaches, remit the Offences, which he has contracted thro' Human Frailty, or Diabolical Temptation; and let this Member, for whom thou hast mercifully spilt thy Sacred Blood, be happily united to the Body of thy Holy Church.

We recommend you (*our dear Brother, or Sister!*) to *Almighty God*, and remit you to his Care, and Custody, whose Creature you are: Hoping, that, when you shall have paid to Nature the Tribute of Death, you shall return to Him, who is the Author of your Life. And we most humbly, and heartily, beseech his Divine Majesty, that at the instant of your Soul's Departure out of its imprisoning Body, the Heavenly Quires of Angels may receive it; The Holy Colledge of Apostles may meet it; the Triumphant Martyrs may accompany it; the Glorious Confessors, Virgins, Widows, and all the Celestial Citizens, may joyfully conduct it to the Happy Vision, and Fruition, of sweet *Jesus* in his Eternal Kingdom.

O *Divine Jesus*! The Lord of our Lives, and the Love of our Souls! We beseech thee by that ardent Charity, which mov'd thee to become Man for us; by the Price of thy Blood, which thou pour'dst forth for us; and by the Merits, of thy Death and Passion, which thou endur'dst for us: That thou wilt be graciously

ously pleas'd to let thy Goodness, Mercy, and Pity, appear in the Person of this thy poor Servant, who is now summon'd to leave this World, and to come before thee, his dread Judge, and Sovereign: Dispose his Soul, (*Dear Jesu!*) and prepare it for this great trial: Suffer it not to quit its Body without a true, and hearty, contrition for its Sins, and a faithful, and filial, conversion to thee its Saviour. Visit him, clear him, and comfort him, with that Efficacious grace, wherewith thou art wont to purify, justify, and sanctify, repentant Sinners. Deal with him in Mercy, (*O sweet Redeemer!*) as thou did'st with the good Thief; and encourage his languishing Heart with the like cheering Words: *This Day thou shalt be with me in Paradise.*

At the very time (as near as may be guess'd) of the Soul's Departure out of the Body, say;

Subvenite Sancti Dei, &c. *As in the Roman Ritual.*



¶. II.

Some Devout Prayers for the Souls departed.

A Prayer to God the Father for the Souls newly departed.

O *Eternal Father! Whose Nature is Goodness, and whose Work is Mercy!*

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Cast

Cast thy Compassionate Eyes on the poor Soul of this our departed Brother, or Sister N. [or, on the poor Souls, suffering in Purgatory:] and remembring it to be thy own Creature, redress its miseries, remit its punishments, release it from its imprisonment.

— Receive (*O gracious Sovereign!*) the superabundant sufferings of thy Son *Jesus* for a full satisfaction of thy divine Justice: and for his dear sake pardon this thy poor servants past impieties, forget his frailties, and cancel all his omissions, commissions, and ingratitude.

I humbly acknowledg (*Great Lord of Heaven and Earth!*) that, if thou look'st only on his deserts, he must needs be a long time the object of thy severe Anger, and Rigour; but if in Mercy thou wilt be pleas'd to look on *Jesus*, his Redeemer, and to apply to him the merits of his bitter Death, and Passion, thou wilt soon free him from all his miseries, and bring him to the enjoyment of thy eternal Felicity.

O my God! That I were capable to satisfy thy Divine Justice in the behalf of this poor Soul, for whom I now petition thy Mercy: how willingly would I exact in my own person that, which detains him in Purgatory! And tho' my unworthiness may hinder this desir'd effect, yet such is thy Goodness, (*O my gracious Sovereign!*) as that I may hope to have my will accepted, my petition granted, and this poor Soul pardon'd, succor'd, deliver'd, and speedily admitted to praise, love, and

and honor, thy Sacred Majesty with the rest of thy Celestial Citizens for evermore.

To Christ Jesus.

O *Jesu* ! the Saviour of our Souls, whose Inclination to do good to poor Mankind is so great, that thou often pressest him to ask, and promistest to grant his Petitions : Receive, I beseech thee, this Prayer, which I most humbly present to thy Throne of mercy in behalf of [*this my departed Brother, or Sister*] the Souls suffering in *Purgatory*.

Remember, (*O most Compassionate Redeemer* !) that it is a Thing, bought with thy Blood, design'd to thy Glory, intended to be a Coheir with thee in thy Heavenly Kingdom. Look on it, (*sweet Jesu* !) as the Noble Conquest of thy Cross, and the Sacred Trophée, by thy power torn out of the Devil's Clutches ; and as such a thing, afford it some solace in its sufferings, and free it from those Flames, Fetters, and Prisons, which hinder it from enjoying that Glory, to which thy Mercy has predestinated it, which thy Passion has purchas'd, and which thy Goodness has prepar'd for it.

If the Tears of *Mary*, and *Martha*, did so pierce thy tender Heart ; that they obtain'd the raising of their dead Brother *Lazarus* out of his Sepulcher : Be not less favorable, & flexible (*O dear Saviour* !) to these my Sighs, Tears, and Prayers, which I now pour forth before thee, for the Soul of my departed Brother

ther, (or Sister.) Speak only the word, (*O All-powerful Redeemer!*) N. come forth of those Flames; and Purgatory will render thee a most prompt Obedience, and the deliver'd Soul will eternally magnify thy Mercies.

To the Glorious Virgin Mother.

I Most humbly salute thee, *Great Queen of Heaven, and Earth, Glorious Mother of JESUS, Powerful Advocatrix of Mankind, and compassionate Comfort of the Afflicted!* These blessed Titles embolden me thy unworthy Servant to beg thy Prayers for the poor Soul [of my departed Brother,] now suffering (*as I probably both fear and hope,*) in the Place of Purgatory; and to petition thee, That thou wilt be pleas'd to imploy the Power, the Privilege, and the Friendship, thou hast with thy dear Son, my Saviour, in his behalf, and his Release, Comfort, and Pardon.

O Great, and Glorious, Virgin Mother! Consider this suffering Soul, as by thy Son redeem'd, and by thy self belov'd; and since thou hast interest in the Salvation, and Joy, of the Souls, purchas'd with the Price of thy Son's precious Blood: Take pity on this Soul, longing to behold thy Son, and thy self, in Glory; and to sing forth Divine Praises with the Bless'd Saints for all Eternity.

To S. Joseph.

O Faithful Steward of God's Sacred Family! Worthy Guardian of Jesus and Mary!
Great

Great and Glorious S. Joseph ! Permit me to make my most humble Addresses to thee in behalf of this poor Soul, suffering in the Flames of Purgatory. It burns with an ardent desire to enjoy God, and to behold thee in thy Heavenly Glory ; but the Decree of Divine Justice detains it from this desir'd Happiness ; Be thou therefore pleas'd, (O Just Man !) to interpose thy Pious Intercession for the cancelling, or (at least) for the Moderation, of this severe Edict.

Thou formerly freedst Jesus, and Mary, from Herod's Cruelty ; free now this Child of Jesus, and Mary, from the Pains of Purgatory, and obtain for him a speedy Deliverance, that he may with thee, and thy dear Spouse Mary, praise, honor, and enjoy, Jesus for all Eternity.

The Sequens of Holy Church, usually said in the Masses for the Dead.

Dies Iræ, dies illa, &c.

1. **T***hat Day of Wrath, that dreadful Day,
Shall all the World in Ashes lay ;
As David and Sibylla say.*
2. *How shall poor Mortals quake with Fears,
When their Impartial Judge appears,
Who all their Causes strictly hears !*
3. *His Trumpet sounds a dreadful Tone ;
The Noise thro' all the Graves is blown,
And calls the Dead before his Throne.*
4. *Nature and Death shall stand at gaze,
When Creatures shall their Bodies raise,
And answer for their fore-spent Days.*

5. *The*

5. The fair-writ Book of Conscience shown,
Sins black Indictment shall be known,
And ev'ry Soul its Guilt shall own,
6. So, when the Judge shall sit on high,
All hidden Sins shall open lye;
No Crime shall from due Vengeance fly.
7. What Plea shall wretched I pretend?
What Patron move, to stand my Friend?
When scarce the Just themselves defend.
8. O dreadful God, and Glorious King!
Who do'st the Saved freely bring
To Bliss; save me, O Mercy's Spring!
9. Pious Jesu! call to mind
Thy Travels, for my Good design;
Grant, I may that Day Mercy find.
10. Thou sat'st down weary, seeking me,
Thou climb'dst the Cross, my Soul to free;
Let not such Labors fruitless be.
11. Dread Judge! whose Justice is severe,
My long black score of Sin make clear,
E're the accounting Day appear.
12. I, as a guilty Person, groan;
My Faults are in my Blushes known;
Pity, dear Lord, thy Suppliant's moan.
13. Thy granting Magdalen relief,
And op'ning Heaven to the Thief,
Has with sweet Hopes allay'd my Grief.
14. My worthless Pray'rs deserve no Hire;
But thou, mild Lord, thy Grace inspire,
And save me from Eternal Fire.
15. Amongst thy Sheep, grant, I may stand,
Far from the Goats accursed Band,
Securely plac'd at thy Right Hand.
16. The

16. The cairiff Troop being put to shame,
And pent in Hell's ne're dying Flame,
Amongst the Blest enrol my Name.
17. With bended Knee I make my Prayer,
And Heart contrite, as Ashes are;
Of my last End, dear Lord, take care.
18. That Day of Doom, that Day of Tears,
When guilty Man awakes in Fears
From Dust, and 'fore his Judge appears.
19. Jesu! whose Breast our Woes condole,
Preserve him from Hell's burning Coals;
Give Rest to all departed Souls. Amen.



¶. XII.

A most Devout Exercise of Confession,
and Communion, apply'd to the
Souls suff'ring in Purgatory.

When your Charity towards your departed
Brethren, and Friends, shall invite you, (O Pious
Christian!) to apply the Fruit of your Commu-
nion in their Favour: you may do well to enter-
tain your self, during that whole Day, (set apart
for that Holy Purpose) in such Acts, Exercises,
and Thoughts, as are proper for that Subject:
As for Example:

At your awaking in the Morning.

I Magin, you hear those poor, restless, and
afflicted, Souls, making their moan to you,
and

and exciting you with their ordinary Complaints; *Miseremini, miseremini, saltem vos Amici!* O Friends! take Compassion on us! And do you answer them with a *Requiem eternam dona eis Domine, & lux perpetua luceat eis:* O my God! who hast mercifully given me Rest this Night, and Light this Morning; give Eternal Rest, and Eternal Light, to these poor Souls.

Being cloath'd, and plac'd on your Knees to Adore the Divine Majesty, you may thus pour forth your Heart before Him.

O Sacred Trinity! I here most humbly prostrate my self, and these poor Souls, in thy Presence; Off'ring up for them to the Throne of thy Mercy all my this Day's Actions, and Devotions; and particular, my Confession, Communion, and the Indulgence, which thro' thy Mercy I hope to obtain: Uniting them to the Merits of my dear Redeemer; of his Blessed Mother, and of all the Glorious Saints of Heaven: And beseeching thy Infinit Goodness to accept of these my weak and unworthy Endeavours, for satisfaction of their Punishments, for solace of their Sufferings, and for their speedy Admission to thy Beatifying Presence,

Going to Confession.

I Magin, [i.] That the Sacrament of Penance is the Purgatory of this World; where

where thou art to cleanse thy Soul by the Fire of Contrition, and flames of Charity, not only from its Sins, but also (in some measure) from the Punishments, which by its Sins, it has deserv'd: That being thus pardon'd, and purify'd, it may be more capable to assist those Souls, which suffer in the *Purgatory* of the other World. [2.] That if it so pleas'd the Divine Goodness, as to lend one hour of time to the Souls in Purgatory, wherein they might merit, and do Penance: how zealously would they make use of this bless'd Remedy? how sincerely would they Confess their Sins? how faithfully would they perform their Duty? [3.] That many poor Souls suffer now most severe punishments in Purgatory (*and even in Hell it self,*) for one only Sin: and what do's thy self deserve for so many? or what must thou expect, unless thou endeavor'st to make some timely satisfaction, during this life.

Returning from Confession.

[1.] **A**d mire the Divine favor, mercy, and goodness, in your behalf; which is so great, that had he done the like to the damn'd before their departure out of this World, they had been all Saints, in Paradise. [2.] Perform your enjoyn'd Penance, humbly, punctually, and with an ardent desire to satisfy the divine Justice for your offences.

Hearing

Hearing Mass.

[1.] **A**T the Entrance of the Priest to the Altar, Think how all Purgatory begins to rejoyce in expectation of the fruits of this great Sacrifice. Joyn your Heart, Affection, and Intention, with his; Offering up with him the same Sacrifice in memory of Christ's Passion; in Thanksgiving for his favor, conferr'd on the Souls of Purgatory, in that they departed this life in his Grace, and Love; and in satisfaction for the punishment due to their sins.

At the Confiteor.

FORM an Act of hearty Contrition; and weigh, how highly it grieves the faithful Souls departed, that they ever offended the Divine Goodness.

At the Kyrie-eleison.

CRY out for Mercy in their behalf, by the same repeated petitions to the sacred Trinity.

At Gloria in excelsis.

O My God! That these poor Souls were now also consoled with thy Angelical Quires, to chant forth with them these happy Canticles of thy Eternal Glory.

An. Credo.

MAKE a profession of your Faith; protesting, you will never swerve one tittle from that belief, wherein all the Saints, and Souls in Purgatory, departed.

At

At the Offertory.

R Renew your Oblation, Intention, Petition, for their succor, solace, deliverance.

At Sanctus.

Not only the Angels and Saints of the Church Triumphant, but also the Souls of the Church suffering, chant aloud this glorious *Trisagion*: With whom I most humbly Adore, Praise, and Magnify, thy sacred Name, *Holy, Holy, Holy, Lord God of Sabbath*. O increated, ineffable, eternal, Sanctity! Increase this day the number of thy heavenly Quiristers. Let Heaven, and Earth, be full of thy Glory: *Heaven* receiving new inhabitants; *Earth* procuring for them this happiness. *Osanna*; O that the same Song might now Echo forth at their entrance into Paradise, as it did at my Saviors entrance into *Jerusalem*.

At the Elevation of the Sacred Host.

O Eternal Father! Look on thy beloved Son Jesus; and for his dear sake take compassion on the poor Souls, for whom we petition thee.

At the Elevation of the Chalice.

O Merciful Creator! Let fall one small drop of this precious Blood on Purgatory, to quench its ardors, and comfort those distress'd souls, for whom it was spilt on the Cross.

At the Memento for the Dead.

O My Lord! Look in mercy on the soul.
1. Of my Parents, Kindred, Friends, Benefactors. 2. Of such a particular person,

N. 3.

N. 3. Of such, as have been most charitable in praying for the departed. 4. Of such, as are left uncomforted, unremember'd, unpray'd for. 5. Of such, as suffer most, or who should (*according to thy Justice*) remain longest in their torment. 6. Of such, as are in the first, and next, place to be releas'd. 7. Of such, as lastly entred. 8. Of such, as most lov'd *Jesus, Mary, and Joseph*. 9. Of such, as suffer there on my occasion. 10. Of them, to whom thou shalt be pleas'd to apply this my Communion. 11. Of my own Soul, as if it were already departed out of my Body; humbly entreating thee (*dear Jesu!*) by the Water, and Blood, which gush'd forth of thy wounded side, and heart, in thy Passion; to pity me at this present, and to permit me to advance here the payment for such punishments, as I should hereafter pay in Purgatory.

At the Pater Noster.

R Repeat it with the Priest, as a most efficacious Prayer to obtain succor for the Souls, suffering in Purgatory.

At the Communion.

Make such Acts, and Affections, as are most savory to your spiritual gust; and most beneficial to the Souls, for whom you intend the fruit of your Communion: *As for example:*

An Act of Faith.

I Firmly believe, that I here receive my dear Savior *Christ Jesus*: Who both can, and will, give me the effect of this sacred Communion,

munion, which is, eternal life; and not only to my self, but also to those poor suffering Souls, for whom I intend it.

An Act of Hope.

O What good things do I hope to receive by this present Communion? I hope for my self, I hope for these Souls; and I hope for no less, than God himself, and his everlasting life, love, and glory.

An Act of Love.

I Love thee, (*O Infinitely amiable Goodness!*) And I desire, that these Souls may speedily be translated to the fruition of thy beatifying presence, that they may love thee more perfectly for all Eternity.

An Act of good Intention.

I Approach now to this bless'd Banquet (*O my God!*) to glorify thy sacred Name, to unite my self to thy Divine Goodness, to render the merits of thy Passion efficacious both for my own Soul, and for theirs, to whom I humbly apply the fruit thereof.

In Communicating.

Say for your self, and them; *Into thy hands (O Lord!) I commend my Spirit!* O how sweet will my Purgatory seem to me, being thus plac'd in thy sacred hands. O Jesu, *my life, and my love!* Let me live, and dy, in thee; and when thou descend'st into my Soul, let the effects of thy goodness descend also into the prison of thy Justice, to deliver those faithful Souls, who desire nothing more, than to see thee, love thee, and praise thee, with
D d thy

thy Saints, and Angels, in thy eternal Glory.

After Communion.

Amongst all the Acts of Devotion, you produce, (and which are elsewhere prescrib'd,) be still mindful of the Souls in Purgatory; As for example:

Adoring your Dear Savior, seated now in the midst of your Soul; do it (as it were) in their company; saying, If thou lov'st me, (sweet Jesu!) as I cannot doubt, but thou dost; love also those poor Souls, and bestow on them such good things, as thy love designs for me, &c. *Thanking him, say:* O my dear Savior! Let these Souls also praise thee with me in their Prison, and be admitted speedily to praise thee more perfectly in thy Paradise

Petitioning him, say;

O My Lord! I beg for my Self a holy life, and a happy death: And I beg for those Souls an application of thy Merits, and Passion, and the effect of this Plenary Indulgence, which I hope to have this day gain'd, and which I here most humbly offer up in their behalf to thy Sacred Majesty.

At the end of Mass.

Receiving the Priests blessing; pray to the holy Trinity, that he will be pleas'd to bless these suffering Souls, created to his Image, and design'd for his Glory: and say, Almighty God bless you; The Father, the Son, and the Holy Ghost. Amen.

During the remaining time of the Day.

Let

Let all the Objects, which occur, all the Actions, you do, and all the Employments, you undertake, serve you, as so many Memorials, to mind you of your own Death, and of theirs, who are gone before you. As for Example: Entering into your Chamber, Think of the dismal Dungeon, wherein those poor Souls are (by their Creators just Judgment) detain'd. Seeing the Fire, Reflect on their Flames. Eating, and Drinking, Remember the bread of Tears, which is their only food and nourishment. Conversing with others, Consider they have none, but cruel Devils, for their ordinary Companions. Washing your Hands, Think, how this flesh of yours must shortly become the food of Worms, and the subject of corruption. Hearing the Clock strike, say for them, *Requiescant in pace*; for your self, *Eternity is at hand*.

Briefly, let all the objects of your Senses serve you for as many Images of your Death: The Sun, you behold, the Air, you breath, the Celestial Orbs, you admire, may fitly put you in mind of the Darkeness of Purgatory, of the Splendor of Paradise, of the Glory of Heaven; whereof your poor suffering Friends are yet depriv'd.

Let your Jaculatory Prayers of this Day be either concerning their, or your own, Purgatory: O Lord! give Rest to the Departed. O Jesu! the God of my Heart, the Desir'd of my Soul, the Object of my Affections, the End of my Pretensions! Grant, I may live in thy Grace, and dy in thy Favour.

If your Leisure permits, you may imitate this easy and efficacious Devotion of some Pious Persons; saying a pair of Beads for your departed Friends in this manner:

Take your Ordinary Rosary, and forming your Intention, begin with a Creed: Then say, *Our Father* upon each of the great Grains; and upon each one of the lesser Grains, say; *Pie Jesu Domine, dona eis Requiem. Amen:* (That is,) O compassionate Lord Jesu! give them Rest. Amen.

In the Evening.

HAVING Examined your Conscience, endeavour to produce a most fervent Act of Contrition, as if in that Night you were to depart out of this World: and go to Bed, as to your Grave; saying; Ah! the Vanity of all Worldly Riches, Greatnesses, and Glories! You must shortly be included in Two Yards of Earth! &c. Into thy Hands, O Lord! I commend my Spirit, &c.

Two Excellent Profits, which all Pious Christians may draw from this charitable Practice of Praying for the Souls in Purgatory.

The First Profit is; That, remembering these departed Souls, they can hardly forget their own approaching Death: And consequently, will be mov'd to make some timely Preparation For that great Action, whereon depends their whole Eternity.

The

THE Practice hereof may be reduc'd to these *Two Points* :

First, Question your self in this sort : Were I now presently to depart this World on Death's Summons ; Am I in a condition to appear before *Gods* Judgment Seat ? What do'st thou answer ? (*O my Soul !*) what could'st thou wish to have done ? Fall forthwith to settle thy self, and all, that concerns thee, in order to thy Death ; and never cease, till thou can'st say with *S. Paul*, *Nihil mihi conscius sum : Thro God's Goodness I find no Guilt in my Conscience*. My Heart cannot upbraid me of any horrid Crime, which I have not endeavour'd to deface by Contrition, to discover in Confession, to do Penance for by Satisfaction. My Soul detests all that is opposit to the Love and Will of my Lord *Jesus*.

Secondly, Habituate your self in the Exercise of *such Acts*, as you would, and should, practise in the Article of your Death : Taking therefore your *Crucifix* in your Hand ; say : Well ! I must dy ; but When ? Where ? How ? in what Estate, Circumstance, and Condition ? All this is uncertain. I accept therefore (*O my Creator !*) the Decree of my Death, as from thy Divine Justice ; and the Uncertainty of its Execution from thy Eternal Providence : Behold, I am ready, and willing, to obey thy Blessed Ordinances ; nor do I desire to live one moment longer, than is according to thy most just Will and Liking.

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I pro-

I protest, that I will live, and dy, in an absolute Conformity to the Catholic Faith; because thou, my *Lord God*, (who art the Prime, and Essential, Truth) hast taught and reveal'd it.

I hope in the Infinity of thy Goodness; in the Fidelity of thy Promises, in the Immen- sity of my *Saviour's* Merits: Tho' thou kill'st me, *O my Lord*; yet I will hope in thy Mercy.

I will dy in thy Love, that I may love thee (*O Bottomless Ocean of all Love and Perfection!*) for evermore. Yes, (*my Lord and my Love!*) I could heartily wish, that an Act of Seraphical Love might separate my Soul from my Body, that so it might become happily united to thee (*its only Beloved Object*) for all Eternity.

It grieves me, (*O my God!*) that I ever of- fended thee; because thou art infinitely Good: And I am content to dy, because I would be freed from all future Occasions of offending thee. Wherefore I here offer thee my Life, as a Pledge of my Love; and I accept of Death, as a fit Punishment of my Offences.

O when will that desir'd Day come, in which I shall see thee (*my sweet Saviour!*) face to face without any Interposition; love thee without any Interruption; praise thee with- out any Imperfection?

I acknowledge, that *Purgatory* is too plea- sant a Place for the Chastisement of my Impi- eties; and were I adjudg'd thither till the last Day of general Doom, I were most mer- cifully dealt withal: Yet (*O my Creator!*)

to

to the end I may make a more honourable Satisfaction to thy Sacred Justice by the Merits of my sweet *Savior*, I will endeavor to gain all the *Indulgences*, whereof any one is capable in the Article of Death, and in particular that, which is obtain'd by pronouncing then the Holy Name of *Jesus*; which I desire may be the last Word of my Mouth, the last Motion of my Heart, the last Sigh in my Soul. *O dear Jesu!* Let my last Breath echo forth, *Jesu, Jesu, Jesu, Amen.*

O Blessed Virgin Mary! Mother of Mercy, Mother of Power, Mother of *Jesus*: Behold thy poor Child, and present my departing Soul to thy dear Son *Jesus*.

O glorious S. Joseph! who expir'dst in the sweet Embraces of *Jesus*, and *Mary*, Obtain for me, that I may dy in their Favour and Affection.

O my good Angel! the faithful Guardian of my Life, leave me not in the dangerous Moment of my Death.

End this Exercise with a Generous Resolution to dy daily to your Self, to the World, and to all Things: and to Live as you desire to Dy.

THe *Second Profit* is; That considering the grievous Pains, they suffer, you will easily resolve to endure your *Purgatory* in this World: Which was the ardent desire of *S. Augustine*, when he thus petition'd the Divine Majesty: *Purge me (O Lord!) in this Life,*
D d 4 *and*

and put me here in such a Condition, as there may be no need hereafter of any Purifying Fire; that so I may be the sooner united to thee, my first Beginning, and my final End, and Felicity.

The Practice hereof may be reduc'd to these Points following.

1. **C**onsider, that all Sin renders us liable to Punishment, which must infallibly be paid either in this World, or in the next. Now our Merciful Lord seems to leave the choice to our selves, and to present to us Two Purgatories: That of the next World; Painful, long, fiery, void of all Comfort, and Merit: That of this World; Easy, short, and full of Comfort. O my Soul! which wilt thou choose?

2. The Purgatory of this World consists in satisfying God's severe Justice for our Sins, as far forth as we are able, by our own free Actions, without deferring it to the end of our Lives, or depending on the Charity of Others. O my Soul! wert thou presently to depart out of this World; How many Years of Purgatory must thou expect for the expiation of thy many, and enormous, offences? Resolve therefore to begin (even this day without any farther delay) thy Purgatory in this world by endeavouring now to make satisfaction for thy Sins.

7. This Satisfaction consists in these Five things; which may serve us for as many Purgatories, to cleanse our Souls from their Sins, and cancel the pains; they have thereby justly incurr'd.

The

The *first* is To perform those works, which are call'd *Satisfactory*, to wit, *Alms-deeds*, *Fasting*, and *Prayer*; uniting them to the merits of our Redeemer, Christ Jesus. *Alms-deeds* satisfy the divine Majesty by giving him our goods of Fortune: *Fasting* by consecrating to him the goods of our Bodies: *Prayer*, by offering up to him the goods of our Hearts and Spirits.

Alms-deeds free us from Sin and Death, and suffer not a Soul to descend into darkness. They purge us, and procure us mercy, and eternal life.

Fasting, which (under its notion) contains all sorts of penitential actions, mortifications, and austerities, both voluntary, and obligatory, *opens Heaven-gates to us.*

Prayers appease the divine Anger: and Tears extinguish the Fires and Flames, which are prepar'd by God's Justice, to punish us for our Offences. Now the most Efficacious Prayers are these: (1.) The Sacrifice of the Mass. (2.) The Sacraments of Penance, and the Eucharist. (3.) The Continual Practice of Acts of Contrition, which serv'd the Pious Magdalen for her Purgatory at the Feet of Jesus.

The *Second* is To embrace all the Afflictions, Crosses, Calamities, Sickneses, and Losses, of this Life; as so many purging Fires. Thus the patient Job endur'd his Purgatory on his Dunghil, and in the Fire of fervent Charity, and faithful Resignation, which made him break forth into these Expressions amidst
all

all his Sufferings: Our Lord's Name be ever blessed: As he pleases, so all things come to pass.

The *Third* is To practise Heroic Acts of Virtue; as, generously to pardon your Enemies; nobly to oblige them, who have oblig'd you; couragiously to conquer that Passion, which has most power in your Soul: For the Pains, you take, and the Violence, you use upon these Occasions, will much contribute to the Satisfaction for your Sins, and serve you instead of your deserv'd *Purgatory*.

The *Fourth* is To perform such Works of Restitution, Charity, and Piety, in your own Person, and during your Life-time; as you desire, should be done at the Hour of your Death: For by clearing your own Accounts, settling Peace in your own Soul, and executing your own Testament, you will be exempt from the Fear of suffering a severe *Purgatory* thro' your Executor's Negligence.

The *Fifth* is, When you have perform'd all things, as your Zeal to satisfy God's Justice has suggested to you, To have an humble Sense of the no worth and value of all your own Actions, and Endeavors; and thereon To address your self to the undrainable Treasury of your Savior's Merits, hoping to draw thence sufficient Water for the washing away of all your Offences.

These are the Five voluntary *Purgatories* of this World; by which if you here satisfy for your Sins, you may hope to avoid hereafter the necessary *Purgatory*, due to them in the next World.



¶. 13.

An Appendix, containing several Devout and Efficacious Prayers, proper for the frequent Use of all Pious, Christians.

I.

A Prayer to our Lord Jesus, wherein we humbly acknowledge him for our Sovereign, and promise him faithful Obedience for the future.

O Jesu ! King of Kings ! To whom all Power is given in Heaven and Earth, as a most Just Reward for thy most perfect Obedience ! Thy Empire is out of the reach of Rebellion ; it dreads no Dangers, and is free from the Vicissitudes of Fortune. Thou want'st neither Spies abroad, nor Policies at home, to secure thy Throne ; neither war-like Guards, nor worldly Greatnesses, to procure thy respect, and increase thy Honor ; since whatsoever is requisite, to be the Sovereign King of Kings, and the Immortal, and Incomprehensible, Monarch of Heaven and Earth, is in the Riches of thy own Divine Being ; and thy own Nature necessarily involves a boundless Jurisdiction,

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Wherefore, *O Jesu my Saviour!* behold here prostrate before thee one of thy meanest subjects, offering to thy sacred Majesty, as to his sovereign King, an humble, and most respectful, Homage. I come, *Lord!* to renew that solemn Oath of fidelity, Which I took formerly in Baptism; and to present thee the Key of my Heart, hoping thou wilt vouchsafe to enter in, take full possession, and make there thy constant habitation. Thou, *O all-powerful King!* canst soon make it fit for thy own entertainment, having in this point (*as in all others*) an advantage over earthly Princes, to raise men from their dunghills, and render them worthy of their dignities: Thou, *O great Monarch!* chusing *Saul* for the King of thy people, chang'dst also his spirit; calling *David* from the sheep-fold, mad'st him a man according to thy own Heart; drawing the Apostles from their Fishing employments, rendrest them fit Preachers of thy Gospel. Why then shall not I, with an humble boldness, beg thy entrance into my poor Heart, since I well know, it will at the same instant become a mansion, worthy thy Royal Majesty?

I am not fully satisfy'd, *O my Sovereign King!* in being thy faithful subject; I desire to be thy Bondslave, and Vassal: I will therefore no longer pretend to the least power over my self; but all my future labors, and endeavors, shall be to acquire riches for thy Royal Majesty: Yes, my will is, that every child
of

of mine (to wit, all my works, words, and thoughts) shall be henceforth born in the same Bondage of thy Love. *O my Soul!* what higher honor can we have, than to live in such a Slavery? *O my Savior!* *sweet is thy yolk, light thy burthen,* easy thy precepts, favourable thy fetters, pleasing thy authority, prudent thy proceedings, paternal thy providence, to them, who faithfully adhere to thee. O how loving, and liberal, a Lord art thou to such loyal subjects? Unhappy they, who are none of this holy number; and ever magnify'd be thy Mercy, which has drawn my Soul out of my enemies clutches, to enrol her thy Captive. Behold *O my blessed Redeemer!* I acknowledge my self with much comfort, and content, to appertain particularly to thee in quality of an absolute Bondsman by this thy new right of purchase: but yet, *O my dread Lord and Master!* I know not, how to render thee a Bond-slave's duty, and therefore beg of thy goodness to teach me this great secret, and take from me that unfortunate liberty, which enables me to rebel against thy Royal will and pleasure. Ah! *my Lord!* if thou leav'st this my Liberty to its own Nature, I shall soon leave off all Obedience to thy Laws: I shall quickly, alas! trample on thy Crown, slight thy Scepter, and use against thy self all the Goods, thy Bounty has given me: My Understanding will censure thy Mysteries, my Memory will forget thy Mercies, my Fancy will feed on filthy Images, my Will

will

will love, what thou loath'st, my unruly Passions, uncurb'd Senses, brutish Appetites, will all bandy against thy bless'd Grace, and my own Reason: Finally, I shall glory in being thy Enemy; and say, *Who is the Lord?*

Take from me therefore, I beseech thee, *O Jesu!* the Root of this dreadful Rebellion; command, and compel, my stiff Neck, and stubborn Nature, to submit to the Bless'd Yoke of thy Law, and force me to be happy. O most pleasing Constraint, which renders me a Co-partner with thy self in thy Royalty! For thou (*O Great, and Gracious King Jesu*) art nothing jealous of thy Sovereignty; but thou most liberally communicat'st it to thy belov'd Subjects; designing them to be all Kings in thy endless Eternity: And is it possible, (*O my Soul!*) that thou so easily quitt'st so Sublime a Dignity? Wilt thou be so silly, as to fall in love with thine own Shackles; that is, with thy filthy Sins of Ambition, Avarice, Revenge, and Sensuality? Ah! art thou not utterly confounded at thine own excessive Folly: and wilt thou not yet perceive, how thy own error brings with it a self-punishment? Alas! what is it, that thou lov'st? What is *that*, which seems to content, and comfort, thee? What is it, that pretends to secure thy Soul in this shameful servitude? On the contrary; what troubles, what torments, what solicitudes, what horrors, do's not each moment of time suggest to thy trembling spirit?

Shake

Shake off then with a manly courage this sad, and heavy, yolk of Sin, and Satan, and submit cheerfully to that, which thy Lord Jesus this day presents to thee: *A yolk, which is sweet, and easy*, and which he himself will carry together with thee. Yes, *O immortal, invincible, omnipotent, King Jesu!* I change Masters even at this instant, and I make choice of thee, to be henceforth my sole Lord and Sovereign. Behold not, *I beseech thee*, how long I have stay'd in rebellion, but look on the Wounds, thy self endur'dst, to win me to thy Obedience. Reign in Heaven and Earth, *O Adorable Monarch!* and rule particularly in my heart and Soul; and let all rational creatures unanimously confess, and acknowledge, it their highest honor and happiness, to be Servants to the Crucify'd King Jesus.

2.

A Prayer, to be said by one, who is on making choice of a condition of life; begging light from above, to discern Gods Will, and his own Good.

TIs the order of thy divine Providence, *O dread Sovereign of Heav'n and Earth!* that there should be in this great world several sorts of states and conditions, to which thou design'st men by a choice, known only to thy all-knowing Wisdom. Thou also asfur'st us by thy sacred Word, *that each one ought to remain in the condition, to which he is*

is call'd. And there is no lawful calling, which exclude's from thy Kingdom. This moves me to prostrate my self at thy feet, and pour forth my heart here in thy presence, hoping to receive some glimpse of light from thee, (*O true Light, which illuminat'st every one coming into this World*) To direct me in this matter, which is to me of highest importance not only as to my temporal, but my eternal, happiness. *O my Lord*, I humbly acknowledge my own ignorance and simplicity; for, alas! I neither can foresee the future, nor dive so far into my own dark interior, as to distinguish, whether the motions, I there feel, are Rational, or Sensual; and whether my perverse Nature, opposing thy Grace, inclines me not to an Election; which may endanger my Salvation. The World and the Flesh furnish me with plenty of fair and specious Reasons, but I well consider they are dangerous Counsellors, and damnable are their Maxims. *Lord!* lead me out of this labyrinth of irresolutions; since I resolve to leave my self absolutely to the conduct of thy holy Spirit, renouncing all my own ratiocinations, affections, inclinations, and interests; and willing nothing at all, but only what thou wilt for me. Behold *I am thy Servant, and the Child of thy handmaid*; say only the word (*O my loving Master!*) and thy holy will shall be obey'd; lift me up, or cast me down, it shall equally please me, so I may perceive, 'tis thy divine Conduct which disposes thus of me
thy

thy poor Creature. I beg of thee this only blessing, *O my compassionate Father!* that thou wilt please to prosper, and sanctify, me in that particular State, I shall settle in, giving me strength, and courage, to wade thro' all the difficulties, I shall there meet with, and rewarding my Perseverance in thy love, and service, in this World with a Crown of Glory, and with immortality, in the next.

3.

A Prayer, to be said by one, who is fall'n into some great Necessity, Calamity, or Misery.

THy infallible truth assures me, *O Sovereign Lord God!* there's not a Hair of my Head, falls off without thy order: How then can I doubt, but this sad Accident befalls me by the particular permission of thy all penetrating Providence? I will not know the reason of this thy proceeding; since I acknowledg thee (*O my Omnipotent Creator!*) to possess an absolute Empire not only over my goods, but over my life; and that my person is in thy power, as Clay is in the hands of the Potter, to imprint on me what form, and put me to what use, thy self best plearest. Thou (*O my Lord!*) gav'st me Health, Wealth, Peace, Fame, Friends, Children, Prosperity, &c. Which was a favor, I humbly confess, I did not deserve; thou hast now depriv'd me of them, which I humbly acknowledg to be an effect of thy Justice, since I made not use of them

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them as I ought, to thy only glory, and my own, eternal good. *Thy blessed will be done in me, and all Creatures,* is all the Complaint, I will make; begging thy Grace to imprint as well in my Heart the meaning of these sacred words, as I have the sound of them in my Mouth; that I may joyfully, resign'dly, and without reserve, submit to thy sacred disposal all, that concerns me, and make use of thy Fatherly Visitations to the increase of my Filial obedience, and affection. Let me forget, what I have been in my former Prosperity, and not fear, what I may be in any future Adversity; cheerfully embracing my present Condition, incessantly praising thy sweet Providence, and peaceably expecting the eternal recompense, thou hast promis'd to such, as suffer for thy sake.

4.

A Prayer, humbly imploring the continuance of Health, and that we may make good use of it, in order to our eternal Happiness.

MAN, born of a Woman, (as thy sacred Word, O Eternal Truth! teaches us,) lives but a short time: And, during this his short stay on earth, is subject to many Miseries. His life is a Flower, which dries up, and dwindles away, on the same day, it is display'd: 'tis a Blast, soon past, and dissipated: 'tis a Stream of Water, which nimbly slides by, disappears, and never more returns; 'tis a Shadow, flying away as soon, as form'd: 'tis Smoke, which

which as it rises, vanishes: In summ, 'tis a meer *Vapour*, having no solid consistence and permanency. This is the short, fickle, uncertain, nature of man's life; and I ask thee not (*O Great Lord of Life and Death!*) to change it for me; I only beg, that thou wilt be pleas'd, in giving me Health, to grant me also Grace to make the right use of it to thy *Glory*, and my own *Salvation*; for, alas! I shall be little able to act for the *one*, or the *other*, when the rigour of a sharp Disease seizes on the functions of my inward, and outward, faculties. Grant, (*O my God!*) that the curb of thy holy fear may keep my body always in good order, (least it being high in flesh, should shake off its subordination to the spirit, that so I may employ its strength to acquit my self of my Christian obligations, and perform the several duties of my place and condition. Take from me, *O Lord!* all desire of superfluities, which serve only to satisfy the senses, and let me rest fully contented with such conveniencies, as serve for my lifes ordinary entertainment; till such time as thou shalt please to free my Soul from this fleshly slavery, and accomplish my Redemption, by destroying all, that is borrow'd from the old *Adam*, and consummating my adoption in *Glory*; which I desire for no other end, but be no longer subject to offend thee, (*my Lord and Maker!*) & that I may be happily oblig'd, and necessitated, to praise, and love, thee for all Eternity.

5.

A Prayer for the Conversion of Hereticks.

ONe of the secret Judgments of thy divine Providence, *O Omnipotent Creator!* (which I humbly adore, without daring to dive into it,) is the permission of Heresies to spring up in such multitudes, as Weeds amid'st the Wheat, in the field of Christianity. 'Tis for the conversion of these misbelievers, for the reduction of these stray'd sheep, for the illumination of these blinded Christians, that we now present our petition to the Throne of thy divine Clemency. Clear them, *O Lord!* clear the Understandings of these our Brethren (for so they are, by participating with us of the self same Baptism) and recal them to the safe sheep-fold of thy Universal Church. Give them, we beseech thee, that Dove-like simplicity, which is necessary to receive, and retain, the Faith of thy Gospel; and that Christian Infancy, which is not suspicious, not litigious, not apt to dispute, and judge, not puff'd up with any self-opinions. Let them see, and admire; the beauty of the Catholick Verities by an inward light, penetrating their Understanding, and captivating them to the obedience of Faith, and the Church. Ingrave in their Wills the love of thy Truths, and, dissipate all these Impostures, wherewith their deceiv'd Teachers entertain them in the hatred of our Sacred Mysteries. We have enough

nough disputed, written, preach'd; be thou now (*O Divine Doctor!*) the concluding Umpire of all our Controversies, Speak effectually to their Hearts, (*O all penetrating Spirit!*) and open them to hear thy Voice, and to admit of thy Inspirations; and having fill'd them with the Seed of thy saving Faith, shut them, and seal them with thy Grace, lest the birds of Prey snatch it away. *O Sovereign Shepherd!* reunite these wandring Sheep to their true Pastor, and make us all Members of one Body under one Head; that we may with one Heart, and Mouth, unanimously adore, praise, and glorify, thy Sacred Name, during the remaining time of our Pilgrimage on Earth, and afterwards in Heaven for all Eternity.

6

A Prayer for a Special Friend.

PReserve, (*O Lord!*) thy Servant *N.* for whose Health, Happiness, and Prosperity, we humbly offer up these our Petitions to thy Sacred Majesty; beseeching thee to grant him a perseverant Constancy in the Catholic Faith, a safe Passage thro' this Life's dangerous Pilgrimage; and that no Worldly, Carnal, or Diabolical, Temptations may have the power to separate him from thee, his prime, and only Good. Give him Grace to correspond to the Calling, and Condition, wherein thou hast plac'd him: Direct him in all his Ways, defend him against all his Enemies, and grant him finally an happy Death, and Departure, out

of this World ; and a speedy Passage after Death to the Fruition of thy Eternal Felicity.

7

A Prayer for a Friend in Tribulation.

Vouchsafe (O merciful Creator !) to afford the Sweetness of thy Comfort to thy afflicted Servant N. and to remove, according to thy wonted Mercy, the heavy Burthen of his Calamities. Give him (*We humbly beseech thee*) Patience in his Sufferings, Resignation to thy good Pleasure, Perseverance in thy Service, and an happy Translation from this afflictive Life to thy Eternal Felicity.

8.

A Prayer for our Enemies, Detractors, and Persecutors.

O Meek and Merciful Lord Jesu ! The great Master, Exemplar, and Practiser, of Peace, Charity, and Union, amongst Men ! Who hast commanded us *to love our Enemies, and to do good for them, who hate us ;* and who pray'dst on the Cross for thy capital Adversaries : Increase within us (*we most humbly beseech thee*) the Spirit of Christian Charity ; that we may freely, heartily, and sincerely, forgive them, who have any way offended, injur'd, or persecuted, us. Bestow on them also, (*O Bless'd Saviour !*) the same Spirit of perfect Peace, Love, and Charity : and powerfully de-

defend us from all their Deceits and Treachery.

9.

A Prayer for a Woman, laboring in Child-Bed.

O *Most dread Sovereign!* Who for the just punishment of the first Womans prevarication hast pronounc'd, and impos'd, a severe, and unavoidable, Sentence of Malediction on all Woman-kind, that they should bring forth their Children in pain and sorrow: We most humbly beseech thee, (*O undrainable Fountain of Goodness and Mercy!*) to mitigate the rigour of this general Edict, in behalf of this thy poor Handmaid. *N.* (now laboring in the pangs of Child-Bed) and to give her Courage, Comfort, and Patience, in her sufferings. Grant her (*O gracious Lord God!*) a speedy, and happy, Deliverance; and that the Child, she bears in her Womb, may be brought forth into the World, accompany'd with all such perfections of Body, Soul, and Senses, as are befitting our Human Nature; that it may live to be re-born by Baptism; and that both the Child, and the Mother, may become thy Faithful Servants.

10.

A Prayer, to withdraw our Minds from the superfluous Cares, and Solitudes, of this World.

O Lord, our true Lover, our Faithful Teacher, and our bountiful Nourisher! Take from

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from us all vain, superfluous, and noxious, Cares, and Solitudes; and since thou hast been graciously pleas'd to promise us, that thy Self wilt make a sufficient Provision for us, grant, that we may confidently rely in all things on thy Sacred Providence. Let us therefore fix our Hearts, and Affections, on Heavenly Objects: Let us seek only thy Kingdom; and be only solicitous for the advancement of thy Honor, and Glory: Let us run on cheerfully, courageously, perseverantly, in the way of thy Precepts, during this our earthly Pilgrimage, that so we may be finally translated to thy Heavenly Paradise.

II.

A Prayer, to appease the Divine Indignation in any public, or private, Necessity.

WHen we compare, O Lord! thy Punishments with our own Prevarications; we are forc'd to confess, that our Crimes far exceed thy Chastisements: We are sensible of our Sins Penalty, but we leave not our sinful Pertinacy; Our sick Minds are troubled, but our stiff Necks are not bow'd: Our Life languishes under the burthen of our Afflictions, and yet we amend not our wicked Actions: We acknowledg our misdeeds in the day of Correction, and we forget, what we have bewail'd, after the Visitation. If thou, O Lord, stretchest forth thy Hand to strike us, we make thee large Promises; if thou sheath'st thy Sword,

Sword, we fail in our Performances. If thou scourgest us, we petition thee to spare us; if thou mercifully spar'st us, we again maliciously provoke thee to scourge us.

Behold, *O dread Sovereign!* Thou hast us self-accus'd, adjudg'd, condemn'd; and we well know, that, unless thou wilt pardon us, we must needs perish. Yet grant us, *O Compassionate Father!* that, which we desire, tho' we deserve it not; who hast given us a Being, when we were not.

12.

A Prayer for the Conversion of Heretics and Infidels.

A *Lmighty, and all merciful, God!* who seek'st, and desir'st, the Salvation of all Souls; Take pity (we beseech thee,) on such, as are seduc'd with pestiferous Errors, and segregated from the unity of thy sacred Church. Pardon them, *O Lord,* for they perceive not, what they do: Illuminate the Eyes of their understanding, *O true light of all Spirits!* that they may see their own Blindness, and seeing it, may speedily abandon it: And that so becoming sincerely reconcil'd to thee, the Supream Shepherd, and to thy Church, the only safe Sheepfold; they may joyfully praise, and magnify, thy Mercies together with us, thy faithful Children, for evermore.

13.

A Prayer for a sick Person.

O Sovereign Lord God, the Author of our Health, and our Comforter in Sickness;

ness; in the Watch of whose Divine Providence run all the Moments of our life's earthly Pilgrimage! Hear, *We beseech thee*, the humble Petitions, which we present to thy Throne of Mercy for N. thy infirm, but faithful, Servant, and mercifully restore him to his former welfare, that he may henceforth walk more worthy his Calling, and make greater progress in Vertue, and Piety. But if it is thy pleasure (*O Supreme Lord of Life and Death!*) to call him hence to Eternity; let thy most just Will (*O Heavenly Father!*) be accomplish'd in this, and in all things whatsoever: only let Death find him well prepar'd, and rightly dispos'd. Let him humbly kiss thy Paternal Rod, which chastises him, and patiently submit to the Cross, which thy loving Hand has laid on his Shoulders: Let him behave himself, during the remaining time of his Infirmary, as befits a faithful, and devout, Christian; free from Pusillanimity, and Despair, full of Hope, and filial Confidence: And finally; being strengthen'd with the Sacraments, reconcil'd to his Enemies, and settl'd in thy Grace and Favor, let him cheerfully expect, and joyfully embrace, Deaths summons, and quietly pass from this place of Banishment to his happy home in thy Heavenly Paradise.

I 4.

Prayers in Time of the Plague.

- I. *The Anthem.* Remember thy Covenant, (*O Merciful Creator!*) and say to the smiting

ting Angel, *Now hold thy Hand:* that the Earth may not become desolate, and every living Soul be destroy'd.

Ver. Lord, let thy Anger cease from thy People.

Ans. And from thy City.

Let us Pray.

HEar, we most humbly beseech thee (*O Compassionate Lord God!*) the Prayers of thy distress'd people: and as we acknowledge our selves to be justly punish'd for our offences, so be thou pleas'd in mercy to free us for the glory of thy own sacred Name.

2. *O God!* who well know'it, that our human frailty cannot subsist amidst so many, and so great, Dangers without the support of thy Divine favor, and assistance: Give us (*we most humbly beseech thee,*) Health of mind, and body; and grant, that we may overcome by thy help, and mercy, what we deservedly suffer for our own Sins, and Impieties.

3. *Lord!* Lend a gracious Ear to the petitions of thy poor Servants; grant us the desir'd effect of our faithful Supplications, and avert from us the fury of the raging Pestilence: that we may humbly, and gratefully, acknowledg these Scourges to proceed from thy just Anger, and Indignation, and to cease thro' thy boundless Mercy, and Goodness.

4. A Prayer to the Sacred Virgin-Mother,
(call'd the Miraculous Prayer against the
Plague)

THe Star of Heaven (whose snowy Breast
Did suckle our sweet Lord) suppress
The Plague of Death, whose Origen
Was from the very first of Men :
May that clear Star at present daign
Those Constellations to restrain,
Whose Wars deprive Men of their Breath
By the destructive Wounds of Death.

Repeat thrice these four ensuing Verses :

Bright Star o'th' Sea, 'gainst Plague thy Help afford ;
Nothing's deny'd thee by Son, our Lord ;
Who honours thee, Blest Maid : Sweet Jesu, save
Them by thy Power, for whom she daings to crave.

Let us Pray.

O God of Mercy, God of Compassion, God
of Pardon ! who in time past taking pi-
ty on thy afflicted people, commandedst the
striking Angel to with-hold his Hand from
further punishing them : We most humbly
beseech thee for the Love of that Glorious
Star, whose Sacred Breasts gave thee suck,
to preserve us from all Pestilential Infection,
to deliver us from an unprovided Death, and
to defend us from all destructive Accidents,
and Incurfions.

15. Pra

15.

Prayers for an Happy Death.

1. **O** *Dear Lord Jesu!* I most humbly beseech thee by those bitter Pains, and Pangs, which thou suffer'dst for me in thy bitter Passion, and particularly in the Hour, wherein thy Divine Soul pass'd forth of thy Blessed Body; take pity on my poor, and sinful, Soul in her last Agony, and in her Passage to Eternity.

2. 'Tis thou, (*O Sovereign Goodness!*) who art the prime Source, and daily Preserver, of my Life; and 'tis from thee alone, that I can expect the Grace of an happy Death. Thou (*O Lord!*) did'st not make this Death, which separates Soul and Body; 'twas Sin, which brought it into the World: had not Man stray'd from thy Sacred Precept, he had not been subject to this severe Punishment. But yet thy Divine Son, by enduring the Sting of Death, has chang'd its harsh Nature, and thro' his means, and merits, it may now be made a Sacrifice, most pleasing to thy Majesty: *For precious in thy sight is the Just Man's death*; which is only a glorious passage from Time to Eternity. This is the Death, I here most humbly demand of thy Divine Bounty, as the Crown of all thy Mercies; for thou (*O Lord!*) look'st not so much on the first beginnings of thy Children, as on their final End, and

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Consummation; and the Eternity of their Glory, or Misery, depends on the last moment of their Life. Then it is, that the Tempter tries all ways to prevail over the weakness of our spirit, (when 'tis beaten down by the Bodies sickness,) either to swell it up into a dangerous Presumption, or deject it into a more dangerous Despair. Then it is, that all the sinful passages of our life come swarming into our Memories, to strike us with a sad resentment of, what 'tis too late to remedy. Then it is, that the poor Soul, overwhelm'd with a flood of sorrow, cannot without thy strengthening Grace, exercise the functions of her Reason, and Religion. Give me therefore, *O my gracious Lord God!* in this passage (which is so full of peril, and of so great importance,) all those Christian dispositions, which thy wonted Clemency gives to thy- elected, and belov'd, Children, that I may well perform this last duty of life. Let me consider Death, as the just punishment of Sin; and so most willingly receive it, to obey the Law, which comprehends all his race, by whom it was introduc'd into the World. Let me look on my Body, as a parcel of old *Adam*, deserving to return into dust, and only fit for corruption. Let me render to thy Majesty most hearty thanks for vouchsafing by Death to deliver my spirit from the Law of these corporal Members, which kept it so long enslav'd under the Law of Sin. Let me freely offer up to thee my life in Sacrifice,
and

and let thy love be the Fire, not only to purify, but also to ennoble this my oblation, which of it self is so mean, and contemptible.

Finally, (*O Sovereign Lord of Life, and Death!*) I resign'dly leave to the conduct of thy sacred Providence all, that concerns my poor Soul's departure out of this her Pilgrimage, as to the Time, the Place, the Assistants, the Consolations, the Derelictions, and whatsoever other Circumstance. I only beg, that thy holy Grace may not then abandon me, when all human helps must of necessity become useless to me.

In the mean space let Death (*O my God!*) be my continual Looking-glass, to keep me from wilfully offending thy Divine Majesty; to check my immoderate Affection to this life, which is so uncertain in its permanency, and so certain in its misery; and to mind me, that each Moment of time, I live, may be the last, wherein I must appear before thy dread tribunal, to render an account of my actions, and to receive accordingly a definitive sentence, which must remain irrevocable for all Eternity.

3. *The Prayer of St. Vincent to our Lord Jesus for the same end; that is, to obtain the grace of Dying well.*

O *My Sovereign Lord Jesus!* who dy'dst for the salvation of the whole World, and desir'st not, *that any one should Perish;* to whom

whom I never present my Prayers without hopes of Mercy, relying on thy own gracious Promise; *That whatsoever shall be ask'd in thy Name, shall be granted*: I beseech thee by that sweet, and sacred, Name, that in the Article of my death thou wilt be pleas'd to give me perfect integrity of my Senses, true Contrition for my Sins, a lively Faith, a firm Hope, and a perfect Charity; that I may then say to thee with a pure, and clean, Heart; *Into thy Hands, O my Savior Jesu! I commend my Spirit.*

16.

A most Devout, and Efficacious, Prayer to our Blessed Redeemer in the Honor of his bitter Passion.

Which whosoever shall humbly recite before the Image of a Crucifix, (with a pure Intention, and perfect Resignation several Days together) may confidently hope to obtain of the Divine Mercy a full Grant of their lawful Demands.

O Dear Jesu! My Blessed Savior and Redeemer! The sweet Comforter of all sad, desolate, and distress'd, Souls! Behold thy poor Servant, humbly prostrate at the Foot of thy Holy Cross; deploring his Misery, imploring thy Mercy, and beseeching thee to take Pity,
and

and Compassion, on him in this his present, and pressing, Affliction, [*Infirmity, Pouerty, Temptation, Trouble, or whatsoever other Spiritual, or Corporal, Necessity.*]

Hear my Prayers, (*O assur'd Refuge of all afflicted Wretches !*) Behold my Tears, consider my Sorrows, and remedy my Distresses : For finding my self encompass'd with very grievous Calamities by reason of my great Crimes ; I know not, whether to fly for Succor, or to whom I may make my Moan, but to thee, (*my Meek and Merciful Saviour !*) with a full Hope and Confidence, that thou (*O my loving Redeemer !*) wilt vouchsafe to lend the Ears of thy ordinary Piety, and accusom'd Clemency, to the humble Petition of thy poor Child : And,

By that Sweetness, which thy blessed Soul perceiv'd at the time of thy Alliance with our Human Nature ; when resolving with the Father, and the Holy Ghost, to unite thy Divine Person to Mortal Flesh for Man's Salvation, thou sent'st thy Angel to the Holy Virgin *Mary* with those happy Tidings ; and cloathing thy self with our Humanity in her chaste Entrals, remain'dst true *God*, and true Man, for the space of Nine Months in her Sacred Womb :

By the Anguish thou endur'dst, when (the time of thy design'd Passion drawing nigh) thou pray'dst to thy Eternal Father, *That if it might stand with his Divine Providence, thou desir'dst, that bitter Chalice*
 F f *might*

might pass away from thee: Yet concluding with a most perfect Act of Resignation; *Not my Will, O Heavenly Father, but thine be fulfill'd.*

By the outrageous Injuries, scornful Disgraces, cruel Blows, contumelious Blasphemies, forg'd Witnesses, false Accusations, and unjust Judgments, which thou (*Innocent Lamb!*) patiently endur'dst.

By the Shackles, which fetter'd thy Limbs, the Tears, which flow'd from thy Eyes, the Blood, which trickl'd from thy whole Body.

By the Fears, Sorrows, and Sadnesses, of thy Heart, and by the Shame, thou receiv'dst in being stripp'd of thy Garment, to hang nak'd on the Cross in the Sight of thy sorrowful Mother, and in the Presence of all the People.

By thy Royal Head, crown'd with Thorns, and smitten with a Reed: by thy Thirst, quench'd, with Vinegar, and Gall: By thy Side open'd with a Spear, and issuing forth Blood, and Water, to refresh our Souls with that Living Fountain of thy Love, and Mercy.

By the sharp Nails, wherewith thy tender Hands, and Feet, were cruelly pierc'd, and fasten'd to the Cross.

By the Recommendation of thy departing Soul to thy Heavenly Father; saying; *Into thy Hands I commend my Spirit.*

By

By thy Praying for thy Enemies, saying;
O Father, forgive them; for they know not what they do.

By the giving up the Ghost, when thou cry'dst out with a loud Voice; *my God, my God, why hast thou forsaken me!* and then bowing down thy blessed Head, to reach us the Kiss of Peace, say'dst; *All is finish'd.*

By the great Mercy thou shew'dst towards the good Thief, saying; *This Day thou shalt be with me in Paradise.*

By thy Descent into *Limbus*, and the Joy, thou communicatedst to the just Souls, there detain'd.

By the Glory of thy Triumphant Resurrection, and the comfortable Apparitions, thou frequently mad'st for Forty Days space to thy Sacred Virgin-Mother, to thy Apostles, and to thy other chosen Friends, and Servants.

By thy admirable Ascension, when in the Sight of thy Mother, and thy Apostles, thou wert elevated into Heaven.

By the Miraculous coming down of the Holy Ghost in form of Fiery Tongues; whereby thou replenish'dst the Hearts of thy Disciples with thy Love, and gavest them Strength, and Courage to plant thy Faith in the whole World.

By the dreadful Day of General Judgment, in which thou art to give Sentence on all Mankind.

By all these Sorrows, Joys, Passions, Compassions, and whatsoever else is near, and dear, to thee in Heaven, and on Earth; take pity on me, (*O Compassionate Redeemer!*) hear my Prayer, and grant me *That*, for *which* I now most humbly, and heartily, Petition thee.

Mention here the thing, you desire; or reflect Mentally on it.

Give me, (*O Gracious Savior!*) a speedy, and efficacious, Feeling of thy Divine Succor, and Comfort; who (according to the accustomed Sweetness of thy tender Heart) art wont to grant the Requests of them, who do really fear, and love thee, even to their own Soul's Desire, and Satisfaction.

Bestow on me also (*O my Blessed Lord Jesu!*) a constant Faith, a confident Hope, a perfect Charity, a cordial Contrition, a sincere Confession, a competent Satisfaction, a diligent Custody of my self from future Failings, an heroick Contempt of the World, a compleat Conquest of my Passions, a zealous Imitation of thy Exemplary Life and Conversation, [an entire Accomplishment of my Vows,] an absolute Mortification of my Self-will, a willing Readiness to dy for thy Love, and Honour, a final Perseverance in Grace, and good Works, an happy Departure of my Soul out
of

of this World, with my perfect Senſes about me, the Holy Sacraments to ſtrengthen me, thy Self (*O dear Jeſu!*) to comfort me, thy Sacred Virgin-Mother, with the Saints, my particular Patrons, to pray for me, and my good Angel to conduct me to Eternal Reſt, Eternal Life, Eternal Happineſs.

10.

A Prayer to our Good Angel.

O Holy, and happy, Spirit! who by our Merciful Creator's Appointment haſt been my faithful Keeper, my friendly Comforter, and my charitable Protector, ſince the firſt inſtant of my Birth till this preſent Moment! I humbly beſeech thee, to continue thy Care, and Cuſtody, over me in all Places, in all Company, on all Occaſions. Preſerve me, (*O my Good Angel!*) defend me, and deliver me, both whilſt I ſleep, and when I am awake, from all Diabolical Incurſions, from all evil Temptations, from all Dangers of Soul, and Body, and from a ſudden, and unprovided, Death. Be thou graciously pleas'd to repreſent my Wounds, my Wants, and my Wiſhes, to our common Lord, and Maſter, and obtain for me, thy poor Pupil, Courage to overcome my Self, and Strength to get a compleat Victory over Sin, Satan, and Senſuality. Eſpecially, if there lurks any ſecret Crime in my Conſcience; obtain for me Light

to discern it, a Will to detest it, Time to confess it, and Grace to amend it.

Abandon not my poor Soul, I beseech thee, (*O Blessed Spirit!*) for the Love of sweet Jesus, who has not spar'd his dearest Blood, and Life, to save it; but remain constantly faithful, favorable, and friendly, to me all the Moments of our Life; and take a special and particular Care, and Charge, of me in my Death's last Gasps, and Agony.

Defend me then in that dreadful Hour (*O Powerful Gardian!*) from the Fury of my sworn Enemy; and convey my departing Soul into the Bosom of my dearly Belov'd Lord, and Maker, there to praise him with thy Self for evermore.

(*O my good Guide!*) I again, and again, iterate this my humble, and earnest, Suit; beseeching thee, neither, to forsake me, during this Transitory Life; nor to forget me, when all the World will leave me: That thro' thy safe, and secure, Conduct I may so pass thro' the wearisom Troubles of this Earthly Pilgrimage, as that I may find Eternal Rest in the Heavenly Paradise. *Amen.*

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The Conclusion of the whole WORK.

Being an Epthalamium, or Nuptial Entertainment, of the Amorous Soul; ravish'd in contemplation of the Reciprocal Affections, Mercies, and Benefits of her Bridegroom : upon those Words of the Canticles ;

*Dilectus meus mihi. & ego illi :
My Belov'd to me, and I to him.*

1. **O** Lord of my Love, Love of my Life, and Life of my Soul ! How amiable art thou, remaining in thy self within the boundless Limits of thy own Essential Perfections, and how admirable art thou, issuing out of thy self, to diffuse abroad thy Goodness, and communicate it to thy Creatures ! Witness this large, and lovely, Universe, fram'd
F f 4 of

of nothing by thy Omnipotent Finger : Whose Beauty, and Excellency, more appears in Man alone, than in all the rest of its united Wonders, and Prodigies. *Man !* that Miracle of the World, and Master-piece of Nature, in whose Creation, thy Love, Goodness, and Mercy, can never be sufficiently admir'd, and magnify'd.

2. And when this prime Creature had (*Alas !* soon after its first Production) lost its original Perfection by violating thy Precept : thou wert graciously pleas'd (*O Great and Glorious Sovereign !*) out of the Tenderness of thy Compassion towards Man, this poor Criminal, to give him (as it were) a new Birth, a new Being, a new Creation, in a manner far different, in way much more admirable, with an Affection, infinitely exceeding the former. For thy self (*O Prodigy of Goodness !*) becam'st Man for his Love, and encharg'dst thy own Shoulders with all his sins, pains, and miseries ; to set him at his Ease, Freedom, and Liberty. Yes, (*O my Lord and Lover !*) thou becam'st Man, even like me in all things, *Sin, and Ignorance, excepted, which were incompatible with thy goodness, & wisdom, and which thou cam'st to destroy, and cancel,* thus ennobling my Nature by uniting it to thy Divinity, sanctifying it with thy Justice, enriching it with thy Grace, instructing it with thy Doctrine, strengthening it with thy Example, rescuing it from servitude, restoring it to its lost title of Gods Child, and rendering it capable of Eternal Glory. 3

3. *O my God!* how greatly do I feel my self oblig'd to love thee in consequence of this large, liberal, and signal, favor! 'Tis a chain, which so strictly ties me to a reciprocal affection, that it infinitely exceeds all the expressions of my ravish'd tongue, and heart. For what had I, poor wretch! alas! what had I (*O my glorious Creator and gracious Redeemer!*) whereby to help my self; and what have I yet, whereby to prevail against my potent adversaries, the World, the Flesh, and the Devil; but only thy self, and what thou hast freely given me, who art my only strength support, and succor?

4. When therefore I look into the furnace of thy love (*O my Lord Jesu!*) and behold thy personal descent from the Eternal Fathers bosom, to cloath thy self on earth with a parcel of our poor Humanity for the redemption, and salvation, of my soul: surely this only contemplation fills my extasy'd heart with unspeakable admiration; and not only excites, but inforces it, to love thee most ardently, and (were it capable) even infinitely and eternally.

5. But if for one only effect of thy amorous bounty I feel my self thus powerfully oblig'd to expand my Soul before thy sacred Majesty: how much more should I do it in contemplation of all thy united gifts, graces, and benefits, abundantly contain'd in thy bless'd humanity, whereby thou becam'st our temporal Redemption, and my eternal Sal-

Salvation? Should I not much more ardently pour forth my self before thee in respect of so many ravishing motives; and yet much more and more in respect of thy Self, (*O my sweet Lord and Lover!*) than of all these amorous effects of thy Mercy, who art now my All, and art to be my All in all, for all Eternity, in thy accomplish'd, and consummated, Beatitude; when after the painful assaults, and languors, of this life, I shall remain in thee, by thee, for thee, a happy, and triumphant, Conqueror over my self, and all my enemies?

9. Whence is it then, (*O my Love and my Life!*) that my Soul melts not away in the fires of thy sweet Affection? How comes it to pass, that my whole pleasure is not in loving thee intirely, ardently, indefinitely? Why is not my uninterrupted thought, song, and saying, *My belov'd to me, and I to him*? Since thou thus forcibly constrain'st, as it were, and enchain'st, me to thy self by these strong bonds of thy infinite Charity?

7. Ah! *my dull Soul*, this disaster comes undoubtedly from thy self; who remain'st so cold amidst these ardent flames, so hard amongst these iterated strokes, so impenetrable against these sharp-pointed darts, and arrows, of the divine love, and affection. Yes (*My Lord and Lover!*) the defect of my love, proceeds from my own fault: For thou (*My dear'st Lord!*) desir'st
no-

nothing more, than to see, thy Grace have its full, and entire, effect in' my heart, which I hinder by my unnatural harshness, tepidity, and ingratitude.

8. Alas! *My misery!* shall I still live, and not sincerely Love thee, the only worthy to be belov'd object? No, (*My amiable Lord God!*) to live, and to love thee, shall be henceforth in me one, and the same, continu'd, univocal, convertible, action. Let others lead their lives according to their own Election, and Liking; for my part I here make choice of this life of love for my only Haven, and Heaven, on Earth: and my amorous Motto shall be for evermore, *My belov'd to me, and I to him.*

9. Yes (*O sweet Bridegroom of my Soul!*) thy sacred love shall be the lease of my life; that I may cease to live, when I leave off loving thee. *O the sweet and secure life of Love!* I have chosen thee, and I will contentedly repose in thee; I have found thee, and I will faithfully follow thee; *My Be'oved shall be mine, and I will be his, for all future time and Eternity.*

10. Ah! (*Soveraign King of Love!*) how miserable is that Soul, that lives void of thy dear Love! and how much more miserable is that Soul, which, having felt the sweetness of thy affection, falls back to her former tepidity, negligence, and ingratitude! *O my Lord!* Let not this misery fall to my lot; but let me love thee solidly

lively, sincerely, perseverantly. O let my amorous spirit become fully, and finally, absorpt into thy self; Let me admire thee in thy Blessed gifts, and graces, but permit me to adore thee in thy own measureless, essential, amiable Essence, which infinitely exceeds them. Let thy Love run sweetly into my heart, and permit my heart to return sweetly back by the same channel of Love into thy bosom, (as a Brook slides silently, and sweetly, but yet swiftly into its original Ocean,) to be there irrecoverably lost in the bottomless depths of thy divine Affections.

II. *O my God, my Lord, my Love, my Life, my All!* I am no longer able to endure the Consideration of thy ardent Love without corresponding thereto with all my Heart, Soul, and Strength, by the most zealous, perfect, and continu'd Affection, that can possibly be produc'd by any poor Creature. O how it grieves me, to have so long neglected this necessary Duty! *O dear Love!* I most humbly crave thy Pardon, and conjure thee by thy own sweet self, to forget all my past Tepidities, and accept of this present Ardor, whereby I promise to be henceforth so faithful, fervent, and constant, to thee: that no Time, no Temptation, nor Death it self, shall ever hinder, or interrupt, the Payment of this my sincere Homage, and Love, on thy Sacred Altar.

12. Be.

12. Behold (*O the only Belov'd of my Heart!*) what a bold Protestation of future Fidelity in thy Presence I have now made : Hoping for thy Blessing on it, as an Effect of thy Love ; but putting no value on it, as proceeding from my self, whose Power, and Being, are one, and the same, thing (*to wit, a meer Nothing*) before thy Supream Majesty : Since therefore I have as much Confidence in thy Infinite Goodness, as I have distrust in my own Nothing, I will patiently, hopefully, resign'dly, expect thy Divine Will, and Pleasure, in this, and all things whatsoever. *O thrice welcome Will of my God !* be thou fully accomplish'd in me, and in all Creatures, for all Time and Eternity.

13. *O dearly Belov'd Bridegroom of my Soul!* Thou art pleas'd to be all mine, and I am resolv'd to be all thine : My Life, my Liberty, my Love, all is thine, (*Dear Jesu!*) all shall be thine, and thine alone : Thou shalt be the sole Subject of all my Thoughts, and the sweet Object of all my Affections : Thou shalt be the *God* of my Heart, the Heart of my Life, the Life of my Soul, and the Soul of my Love, for evermore. Thou shalt rest as a fragrant Posy between my Breasts, repose like a loving Bridegroom in my Heart, and reign like a Sovereign King in the most inward Closet of my Interiour : I will keep thee, kiss thee, conjure thee to continue with me ; and I will choose rather to leave my Life, than lose thy Love.

14. *O my God!* Thou art my all, and only, Good, thou art the only Desire of my Heart, and Delight of my Soul: Thou art the only Refuge, Repose, and Retreat, of my Spirit: Thou art the only Light of my Eyes, Musick of my Ears, Honey of my Tongue, and Joy of my Heart: Thou art the only sufficient, and ever-indeficient, Fountain of Peace, Plenty, Purity, and Perfection: Out of thee is neither Pleasure, nor Profit, neither Praise, nor Preferment, neither Liberty, nor Liberality, neither Peace, nor Purity, neither Life, nor Love, neither Honor, nor Happiness. I will therefore remain in thee only, love thee only (*O only amiable Object!*) for evermore.

Dilectus meus mihi, & ego illi.

My Beloved is mine, and I am his.



FINIS.

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